Blessed Are the Ignorant

Talks given from 4/12/76 to 31/12/76

Darshan Diary

CHAPTER 1

If you can accept your ignorance your life will have the quality of magic

4 December 1976 pm in Chuang Tzu Auditorium

Deva means divine, and agyana means ignorance; divine ignorance. And this has to be understood. All knowledge is superfluous. Knowledge as such is superfluous. And all knowledge creates only an illusion that we know – we don't know. You can live with a man your whole life, and you can think that you know him – and you don't know him. You can give birth to a child, and you can think you know him – and you don't know him.

And whatsoever we think we know is very illusory.

Somebody asks, 'What is water', and you say, 'H2O' – you are simply playing a game. It is not known what water is, nor what H is nor what O is.

You are just labelling. Then somebody asks what this H is – this hydrogen – and you go to the molecules, to the atoms, to the electrons... but you are again giving names. The mystery is not finished – the mystery is only postponed. And at the last, there is tremendous ignorance. Nobody knows what the electron is.

In the beginning we did not know what the water is – now we don't know what the electron is, so we have not come to any knowledge. We have played a game of naming things, labelling things, categorising, but life remains a mystery.

Ignorance is so profound and so ultimate that it cannot be destroyed. And once you understand it, you can rest in it. It is so beautiful, it is so relaxing... because then there is nowhere to go. There

is nothing to be known, because nothing can be known. Ignorance is ultimate. It is tremendous and vast.

All that we know is illusory. Somehow we manage the illusion that we know. Somebody introduces you to somebody else, tells them your name, your qualifications, your country, and it is thought that you have been introduced. You remain completely unintroduced, because your name is not you, neither is your country nor is your religion. You are that profound ignorance inside.

But when I use the word ignorance, I don't use it in any negative sense – I don't mean absence of knowledge. By ignorance I mean something very fundamental, very present, very positive. It is how we are. It is the very nature of god to remain mysterious. It is the very nature of things to remain mysterious. Everything is illusive, and that's why it is so beautiful. If man succeeds in knowing everything one day, there will not be anything left except to commit suicide.

We can go on knowing and knowing and knowing, and we never arrive – the ignorance remains untouched, undisturbed by it.

To come to an understanding of this ignorance is to become enlightened. Hence the socratic dictum: 'I know only one thing – that I don't know.' That's what enlightenment is all about. If you can accept your ignorance – welcome it, cherish it, enjoy, delight in it, because this is how things are: nothing is known, nothing can be known and everything is mysterious your life will have a quality of magic.

Logic will be gone, and your life will be more magical; a charm, a tremendous grace will be there, because now there are no boundaries – nothing is defined. This undefined is what god is. And I call this ignorance divine.

The very urge to know is an egoistic urge, because by knowledge we want to become powerful. Yes, bacon is right when he says, 'Knowledge is power.' And our search is really for power. We go via knowledge. We want to know because by knowing we can manipulate.

The word science means knowledge, and the word religion should really mean ignorance. It is the polar opposite.

Science is an effort to know about things, and religion is not any effort to know – rather, it is an effort to live whatsoever is... to relax into it and to celebrate it.

If one can rest in one's ignorance, there is no problem, no anxiety. The mind by and by disappears. It makes ripples no more.

You must have heard the old proverb: Ignorance is bliss. It has some depth in it. And I always say, 'Blessed are the ignorant, for theirs is the kingdom of god.' And I don't say, 'Theirs will be the kingdom of god'; I say 'Theirs is the kingdom of god.'

So just have a taste of ignorance, and you will have a taste of me. I am not a man of knowledge. In fact I don't know anything – because nothing can be known; that is not possible. If somebody claims that he knows something, he is claiming the impossible. I don't know anything. But this not knowing is so blissful, who bothers to know?

So let this surround you more and more. Even your husband is not known to you – how can a mystery be known? If you live together, you love each other, you share each other's space, but the space is such that it can never be reduced to knowledge. The moment you feel that you know your husband or your child or your friend, your mother, your father, you have reduced them to things. A husband becomes a thing, a wife becomes a thing. Then they are no more persons, their glory is lost – and the agony begins.

If you can remain in this ignorance of 'How can I know?' then life is very alive, flowing. You are never stuck, and there is always much to explore. In fact there is everything to explore, and every day is a new beginning of a new exploration. You never feel that you have known this man for so long. You are never fed up... you are never bored.

Boredom comes out of knowledge. The fed-up feeling comes out of knowledge. The moment you say that you know this man, now the exploration has stopped. Now you are stuck together. Maybe you are together for some other reasons – security, finance, society, morality, religion, a thousand and one reasons – but now the exploration is no more there. And when there is no more exploration there is no more love.

My definition of love is: when you are exploring the other, you are in love.

Whenever you feel that now there is nothing to be explored – the territory is covered, completely mapped, measured – that man is finished, that woman is finished! But it is good that we can never know. You only create the illusion of knowing because you have lived with this man for ten years. You have seen him eating, taking his bath, hugging you, talking to you, but these are very superficial things... just peripheral.

Deep inside there is a vast sky, and you have not explored it. Once you start feeling that you are ignorant, the doors open. And then you can go on and on and on. Each individual is an infinity. Each flower is an infinity.

Looking at a flower, Tennyson is reported to have said, 'If I can know this flower – root and all – I will know the whole existence then nothing is left.'

Because to know a flower, root and all, means to know the whole existence. The flower is rooted in existence. Its colour is coming from the sun. Its vitality is coming from the earth. It is breathing the air. It has a past – millions of years... a whole heritage – and it has a future. It has already thrown its seed around. It may be gone in this form, but it will be there in another form. It has been always there and it will be always there. It is spread all over existence because it is rooted. But to know even a small flower root and all, is not possible. Even to know a small stone, root and all, is not possible.

Knowledge is impossible. And this realisation – that knowledge is impossible – is a radical realisation. Then you turn towards religion. Then there is a conversion, a hundred degree turn. Then you move into another world – the world of mysteries, the world of magic, the world of love and of the heart. The head tries to know, the heart tries to enjoy. Knowledge creates boredom – enjoyment never! It is always new and always fresh.

I give you this name, agyana; it means profoundly ignorant. And keep this in mind. By and by forget the old name and get in tune with the new. You will see a tremendous change arising in you, very slowly. I started working on you from yesterday. I was waiting and I was hoping that you would be coming. You must have received my message. I was hoping you received it and you did. And I am happy!

Now change to orange, and next time you come for a little longer time. Much has to be done, agyana....

[Osho suggested to a sannyasin who is a black-belt karate teacher and who has just returned from japan, that he commence teaching in the ashram....]

Help people as much as you can. And by helping them, you will learn many things. The best way to learn is to teach. So really a teacher, a good teacher, remains a student his whole life, and a good teacher always feels very grateful to his students. The students learn – that's okay – but the teacher learns too. And each student brings something new – a new door opens.

Particularly these arts – like karate – are not sciences. They are arts. There is nowhere really to learn them – one has to imbibe the spirit. They cannot be taught – they can only be caught. So you simply start working with people, and forget... don't be self-conscious about it. If a teacher is self-conscious, that creates trouble. Forget about it. I am not interested in any sort of performance. Whatsoever you are doing, if you love, it is perfect. Be devoted to it, be loving to it, and then you will find new things are happening on their own accord. You will be surprised every day that things are coming up in you that you were never aware could even exist in you.

When you are too self-conscious, you become narrow. When the self-consciousness is not there, your unconscious starts pouring. And your unconscious is not yours only – it is collective. All the karate teachers that have ever been, are, and will be, can all speak through your unconscious.

One great experiment was done in china a few years ago. They hypnotised a few art students who were learning painting. They told each student, in hypnosis that he was a particular master of the past – that he was a van gogh.

They put the idea deep into the unconscious, and immediately the next day the student's paintings started changing. He was an ordinary student, and within months he became rare – he started being very talented and a genius. Something of van gogh started penetrating in him... something of the van gogh touch, the same depth, the same vision – and he was not aware!

Every day he would go to the hypnotist and the hypnotist would hypnotise him and suggest to the student that he was van gogh, reincarnated; that his soul was that of van gogh. How did this unconscious idea work?... And it worked on many students.

They have worked in many dimensions. Somebody is learning music, and they will hypnotise him and say that he is a great composer – a wagner; somebody is a dancer and they will hypnotise him and say that he is a nijinsky, and immediately changes – very visible changes – start happening.

There is a possibility that some day in the future education will be using hypnosis very much, because if this is possible then one can hypnotise all the mathematical students and tell them that they are albert einstein, and their I.Q. will simply go upwards so fast... unbelievably fast.

My understanding is that whether you give a suggestion to it, or not, the unconscious is not personal, it is universal.

So when you are learning karate or teaching karate, all that has been done about it becomes available to your unconscious.

Just by learning karate or teaching karate, you are putting an idea inside your unconscious... without any hypnosis! This too is a hypnosis. That idea will function like a bait, and things will start pouring from your unconscious reservoir.

So one basic thing to be remembered is: never be a performer, otherwise you become very self-conscious. Performers never become first rate; they remain second rate. The very fear that you can fail, and the very desire to succeed, does not allow you to relax. So it is difficult to relax when you are learning, but when you are teaching it is very easy. So relax completely, and let the unconscious take over. And you will be surprised that great things are happening... great help is available.

And whenever you need me, or you feel stuck, just take the locket in your hand and remember me, and suddenly something will unlock.

That is the meaning of the locket. It is a secret key. Whenever you feel that you are stuck, and something is not coming to the perfection that you would like it to come, just take the locket in your hand, close your eyes, take two, three deep breaths, and leave it to me, and immediately you will see – the clarity has come, the clouds have disappeared, and you can move again.

Within a year you will see tremendous talents arising in you. So this is not going only to be a teaching for others. More than that, more important than that, it is going to be a teaching for you.

[A visitor asks: I see so many people who have ordinary sex and call it tantra. What is your feeling about this?]

In fact the idea arises in you because you think ordinary sex is something ordinary, and that tantra should be something special. That division is wrong. Ordinary sex is not ordinary either. In fact nothing ordinary exists. Either everything is ordinary – god included, nirvana too – or nothing is ordinary – even sex, even anger. The universe is made of one stuff, whatsoever you call it.

So the first thing to be understood is – never call anything ordinary. It carries a condemnation; you have already condemned it. Never condemn anything. If somebody enjoys calling his sex, tantra, who are we to prevent him? Good! If he is enjoying, he's enjoying, and enjoyment is good.

Tantra is something different than sex, but sex is included in it. It is something more – it is plus. It is not against sex – it is something plus, it is something more. But if somebody calls his sex, tantra, nobody has to take any offence. It is good! It is your sex. If you want to call it tantra, you call it tantra. You want to call it divine, you call it divine. You want to call it god, you call it god! It is nobody else's business.

This is one of my fundamental approaches – that everybody should have the freedom to be himself. But for centuries our minds have been conditioned to condemn and to interfere. So a condemnation

arises for anything that doesn't fit with our ideas. Then there are fixed postures to make love. If you are making love in some other postures, you are perverted. Nonsense! If the two persons agree to make love in a novel posture, that is their business – nobody else's. And if they enjoy it, they enjoy it – who are you to condemn it?

Individual freedom is absolute, should be absolute. Nobody should interfere. And we can interfere even by our attitude. It is not that you should go and call the police and take the person to the court – no! Just your idea can be condemnatory... just your approach that this is ordinary sex and someone calls it tantra.

Let them call it tantra. One thing is certain – that they would like it to be tantra. They would like to lead their sexuality to some higher realm, to some higher altitude. So good! Nothing wrong in it.

The plus point has to be understood. When you are simply enjoying sex for no other growth purposes – it is a sheer delight – then it is simple sex. But when you are using this enjoyment as a stepping stone, it becomes tantra – that's the only difference. And it is very difficult to judge it from the outside, so don't judge it. Don't judge it, because that is something inner; nobody can say from the outside.

If two persons are making love, nobody can say from the outside whether they are using it for some higher growth or not. They may perform the whole ritual of whatsoever is written in tantra books, and still it may be just ordinary sex. They may do all the rituals. They may move very particularly about everything. Mm? they may consult the book, and follow every iota, and then too it may be just ordinary sex.

And two persons may not have even heard about tantra, may not have looked into the tantra manuals, may not know any rituals, but if they are using their delight like a wave to ride upon and to reach some meditative states, towards samadhi, then it is tantra. Whenever you enjoy your sexual enjoyment for some further explorations it is tantra.

Nothing to be condemned – and never condemn anybody. If you feel that you can say something to somebody, make it certain....

[The visitor says: It's always been so very closed.]

It has... it has been closed, not because it has to be closed. It has been closed because the so-called public is almost mad – it will kill you! For the first time it is possible that by and by tantra may become public because the world is more free. In the past it was a very very occult, esoteric, hidden thing.... Not because it has to be hidden – there is no intrinsic necessity for it to be hidden – but because of the foolish mass, the stupid world, the mediocre society that would have killed it.... It has killed!

Down the centuries tantrikas have been killed by the society. One instance is very historical. One king bhoja killed almost one hundred thousand tantrikas in india.

... Once it was such a great movement....

[The visitor, incredulous, asks: How can you kill a tantrika?]

Because they were public... they became public. They were very courageous people, and they could be recognised easily – their recognition was simple. The pair would move together, naked, in one dress. That was really unisex. One gown, and the pair inside. So you could find them anywhere! There was no need to.... And they had a blue dress, mm? because in deep sex enjoyment, the aura becomes blue; you are surrounded by a blue light.

When you really move into deep sexuality and it becomes meditative, your body becomes luminous, and a blue aura surrounds you. Even photographs have been taken, and they show a blue aura. So they started using a blue robe. The man and woman together, in one robe, would walk around the town, move around the town. This bhoja killed all the couples.

And this has been done many times. The society was never ready. The society has been very stupid. The whole history is of stupidity.

Whatsoever you are reading in schools, in universities, is just absolutely absurd and stupid – but this is how things have been. So these things have to be kept hidden. But in the future, I don't see.... A better world is coming – and particularly in america, the freedom is going to touch such peaks that tantra will become public – it has to become public. It is such a great blessing that everybody should be able to enjoy it and know about it. It should become available. It is everybody's concern, because sex is everybody's concern.

Everybody is born out of sex, the body is made of sex cells; the mind is an instrument for your sex energy. In fact, if you ask the scientists they say that when you see a fruit like guava – or any fruit – you think that the tree is creating the fruit for you. No! The fruit is nothing but to protect the seed. The tree is not concerned with the fruit at all. The tree is concerned with the seeds; those seeds are its sexuality.

To give them nourishment it creates the fruit. The seeds get nourishment and are protected from the world so they can become ripe. When they have become ripe, immediately the fruit falls down. Then it is no more needed. The seeds are ripe, ready to go into the earth and create more trees.

Exactly the same is the case with your body: your whole body is nothing but a nourishment for your sex seeds, for your semen. Food is needed – your mind searches for food; shelter is needed – you find shelter... but basically deep-down your sexuality is at the centre.

When sexuality is so central, tantra should become part of the common heritage. It should be in every school, in every college, in every university, in every temple, in every church – it should be everywhere! And people should be taught how to use sex energy to move towards superconsciousness. But in the past it was very difficult – that's why it remained hidden.

My whole effort is to drop all that occult nonsense about it. It is a pure science! And by and by it is possible that by the end of this century, tantra will explode all over the world. For the first time humanity is ready to receive it. Up to now only a few adepts were ready to receive it. And this is going to happen in the west. It is not going to happen in the east, because the east is still in the past – at least one thousand years back. The problems are still the same there.

But don't condemn it – that it is private and should not become public. Anything valuable should become public... it should be for everybody to use. If every couple can have something of tantra in

their life, the whole quality of human consciousness will be changed, and the new generation will be of a totally different calibre. Because if the father and mother were not only in sexual intercourse, but something deeper in their energies was moving – there was a communion of deeper energies – then a different quality of child will be born.

Ordinarily the child is the meeting of the two bodies. When two persons love tremendously, then the child is a meeting of the two bodies and two minds. When two persons are in a deep tantric affair, then the child is perfect. The child is ready for a real journey into life.

Ordinarily whatsoever is being produced is very ordinary – ordinary in the sense that it is out of two bodies meeting... almost accidental, not very conscious.

So teachings of tantra should reach to people. And there is no harm now – there was harm before. Now there is no harm. And somebody has to take the risk.

I am making a big boat a big orange boat. You need not travel in your small boat!

[Sannyasins who had taken part in the tathata group were at darshan. One group member said she had been bored. Previously Osho had talked about the use of boredom as a device to drop the mind (see 'God is not for Sale', Thursday October 8th). Tonight he expanded on that, saying that a group devoted to boring people would have to be introduced into the ashram!...]

Sometimes it can help tremendously, because being bored means that your mind is not getting any excitement – and the mind is always hankering for excitement, something new, some sensation.

When you say that you are feeling bored, you simply mean that your mind – which is constantly after new sensations – is feeling frustrated; nothing new is there. But if you can continue and remain in that boredom and accept that boredom, a moment comes when the mind stops completely, because the mind has nothing to do now.

The mind lives on excitement... the novel, novelty, something new. When there is nothing exciting, the mind disappears. It has no reason to function, and in that state, for the first time you have penetrated into meditation.

In the past, many more people attained to meditation because the ancient world was very boring. The modern world is very exciting. Mm? just think of an old village in india. Even now it is boring, but three thousand years ago it was absolutely boring! Nothing ever happened. The same people, the same world, the same castes – the brahmin, the sudra – and the same divisions and everything was just mechanical.... The same poverty, the same illness, the same... everything the same.

The village never used to change. For centuries it would remain the same. Automatically the mind had nothing to function for. There were no newspapers, and no radios, and no TV. There was simply no reason for the mind to function, so the mind could rest. Meditation was very easy.

In the modern world it is becoming more and more difficult because things seem so fast.' And the whole world has almost become a small village. News arrives from everywhere: whatsoever happens in tehran, or timbucktu, next morning you know about it. And people are glued to their

seats before their television sets, and everything is available in colour... very exciting. Each thing changes continuously.

Every year the car-producing companies change their models. There seems not to be much improvement. Sometimes even the new model may be worse than the old, but still there is excitement. People go on changing their jobs. The average length of a job in america now is three years.

In ancient india people were in the same job continuously – not only for one life, for many lives. A sudra was born again as a sudra, and a brahmin was born again as a brahmin. So it continued life after life after life, the same.

Now people are changing their spouses – nothing is settled. One person can marry many women in one life. One woman can have many husbands in one life.

There is so much excitement that the mind is always on the verge of going mad. Of course the modern world is not boring – one thing is certain. It is anything but boring. It is too exciting, too tiring... maddening! And this has become our habit. You don't want to eat the same food every day, you don't want to use the same dress every day, you don't want to do the same thing every day But this is my understanding – and the understanding of all those who have worked in the inner world of man – that if you settle with a few things, in the beginning it is monotonous, boring, but by and by the mind becomes settled. One day suddenly the mind is not there, and you can look at life without the mind – and that's what enlightenment is.

So you try it sometimes. For one week or two weeks, you can go to the hills to lonavala or anywhere and just be bored. Sitting in the same room, doing nothing – just be bored! Accept boredom, and out of boredom something very significant will happen to you. So boredom is not always a curse. It can be turned into a blessing.

I am thinking to create a few groups here... mm? One group will simply be sheer boredom! (laughter) So nothing happens in that group. People simply sit and look at each other for days together. No talk is allowed... no expression is allowed. You simply sit in your comer and look. And there is nothing to see – the same faces. It can be of tremendous value. It can give many people breakthroughs.

So you, (to the groupleader), think about a boring process, mm? It has to be really boring, and the boring has to be the central core of it. Mm? just plan for it. Soon we will start – and she will be your first disciple (a laughter).

CHAPTER 2

Enlightenment is just a sudden lightning just a vision that Yes! This is so!

5 December 1976 pm in Chuang Tzu Auditorium

[A sannyasin asks about her relationship which she thought was very open, but her boyfriend recently said he was pretending sometimes, and he has other desires. She feels very sick about this.]

I understand. That's why people have completely forgotten what a open relationship is. They have become closed... they have become zombies. And that's why all the charm in life has disappeared.

In a closed relationship, you go on pretending hut you never say. You feel interested in, infatuated by other women, by other men, but you never say – you hide the fact. The closed relationship is a very unnatural phenomenon.

If a man feels interested in you, that means he is interested in woman, otherwise why should he be interested in you? So if he finds some beautiful woman passing by . . . he is interested in woman, that's why he loves you... if he feels a beautiful person passing by, how can he avoid feeling a certain desire for the woman or for the man? I am not saying that he should go to her, but there are only two possibilities: either he comes and says it to you... that is natural, should be so, and you should love the man more for that!

... or he can pretend. He can feel that you feel hurt, so he be-comes a liar, pretends that you are the only woman in the world, that no woman attracts him at all. And remember, he can not only pretend it – he can even manage it, sincerely, not to look at any other woman. But one day you will suddenly see he is no more interested in you either, because if he is not interested in women, why should he

be interested in you? You simply represent a woman; you are a personification, an incarnation of womanhood – nothing else.

So this is the dilemma. Either a relationship has to be open – then it is very windy and storms come, and sometimes it rains and sometimes it is very cloudy because there is no roof, and you are sitting under the open sky. But there is beauty too, thrill too. There is a kick in it – a real, alive thing. So you see both the things.

I know your problem. You feel jealous – that too is natural; so say it! There is no need for you to pretend either. You must be pretending! Mm? you feel jealous and you say, 'No, I don't feel jealous.' Then again you are doing the pretension work.

Simply say, 'Good, but I feel very jealous. And when I am saying that I feel very jealous, I am not saying that you have done anything wrong – I am simply telling you my mind! It is still there – I feel very jealous.'

And that too is natural! It is as natural as a man becoming desirous oP other women. That too is natural – a fear arising that if some other woman becomes too much of an infatuation, he will move away from you. Then you feel that you may lose him. Then all worries arise... and you don't want to lose him! You love him, and you don't want to lose him, so jealousy arises. But don't try to pretend that you are not jealous. Otherwise you will create a problem.

Remember that if you are jealous, you are jealous – you have to say so. But do it in such a way that the other is not made to feel guilty. He has not done anything wrong. What can he do if a beautiful woman passes by, and suddenly just in that moment he feels attracted? True of him that he comes and says so to you. Now you also have to be true. Don't be afraid!

You are not saying that he is wrong when you say that you feel jealous – you are simply saying that this is how you feel. He is perfectly okay, and you are thankful that he was true and sincere and that he told you. Tell him to never pretend – even if you feel hurt, he should never pretend!

Because pretension kills love. Hurts, love can tolerate as many as possible. Hurts are nothing – in fact they make love

even deeper; each hurt brings a new life – but pretensions kill. So if you pretend that you are not jealous, on the surface you will say, 'I love you', and deep down you will hate; deep down you will want to take revenge. And you will take revenge in many ways. Then you will be in a split.

My suggestion is – let it be really open. If you are jealous, then you are jealous, and if he felt infatuated, he felt infatuated. What can you do? Human beings are very helpless. You understand his limitations, and he understands your limitations.

Now the second possibility is to make it closed – then there is every security... but then it is dead! Then you are caged! There are two alternatives: either he pretends that he never looks at any other woman, and when you are not there he's very happy.... In fact when you are not with him, he is very happy that he feels a little freedom. Whenever you are there he is a little depressed, so he becomes a hypocrite. You have killed the man. And how can you love a hypocrite? How is a hypocrite going to give you any happiness?

.... Or the other possibility is that he may be a religious person – that is even more dangerous... more than the hypocrite. He may be a very sincere person, a serious person: he not only pretends, he tries to do it. Then he can do it. He Gan close all possibilities of being interested in anybody, but then by and by he will lose interest in you.

It is as if you force somebody only to breathe when you are with him. You will find him dead sooner or later, because when you are not there, what is he going to do? He cannot breathe! So for twenty-three hours he cannot breathe, and for one hour he can breathe only when he is with you. That's what we are doing about love. We say, 'Only love me, and for twenty-three hours, no love, no breathing. And then one hour, pour down all your love, breathe as much as you want to breathe!'... It creates a neurotic state!

Very good that it is open. Good that it hurts! You also have to be open – I don't feel that you are open. That is creating the trouble. You also be open, and you will also feel attracted to men. It is natural. And if you don't feel attracted, that too is good. I'm not saying that you have to! Then maybe that is natural to you. Every-body is so different that there can be no golden rule for everybody.

But be open, and try openness, because openness is far more important than your love, and if openness is dropped, everything is dropped. Even love will disappear – it will not prove of much help. But if openness is there, only then can love grow in it. Openness gives the space for the love to grow.

It is going to be difficult... challenging. It is not going to be all roses. But nobody is saying that it is all roses. Love is a difficult situation, and everybody needs to pass through it. So keep open, and continue, mm? And whatsoever happens, just say it, express it. If you are feeling sad, be sad! What can you do? If he cannot do anything, then what can you do? If you cannot do anything, then what can he do? If you accept him, he accepts you... and he accepts you as you are; you accept him as he is.

This is the way it should be here with my sannyasins. Otherwise you can get married to him and have a christian marriage and be happy ever afterwards. Mm?

So don't kill it. Let it remain open. If it exists, good! If it disappears, that too is good – but let it remain open.

[A sannyasin therapist says: The power that I have – the beautiful power that I have – becomes so unwillingly destructive. I don't want to have the compulsion to enter into things or become destructive towards....]

The problem, as I see it, is not as you see it. The problem is that you don't accept yourself. You can call it compulsion or you can call it something else – but you don't accept yourself as you are. You want to improve yourself – and there is the core of the problem.

Improvement is not possible. Improvement is a very false notion. It has never happened... it cannot happen. By the nature of things it is not possible. Nobody ever improves, because everyone is already that which one can be, so one has to relax and accept it. If that is your pattern, then that is you.

Once you accept it, things will start changing. And I don't say they will improve – I say they will start changing. Change is a totally neutral concept. In improvement there is greed, in improvement there is ego. In change.... It is just like summer changes, and then it is rains, and rains change and it is winter, and seasons change – but there is no improvement.

The whole western mind is basically caught up with the concept of progress. Evolution is there, but there is no progress. Evolution is also not a right word, because that too gives an idea as if something is evolving into a higher state. Nothing is going anywhere – everything is where it is.

In the east we have the concept of circular motion... circular change. The wheel is the eastern symbol. That wheel is on the indian flag. It is a buddhist concept – very meaningful. In the west you have a linear concept of life – in a line: evolution, progress, improvement. Things are getting better! Nothing is getting better, nothing is getting worse; things are as they are. Things have always been the way they are, and they are going to be the way they are. You can get very much worked up and worried if you carry this concept of progress.

So on the social level in the west, there is the concept of a social progress, and on the individual level, improvement – how to improve yourself. In fact in the american book market so many books are available on how to improve yourself and how to succeed and how to be this and that, that one is simply surprised. In the whole of the east, for five thousand years we have not created a single book on how to succeed and how to improve and how to win friends and influence people. We have not written a single book! We think that the whole existence is circular.

You are not caught in anything, because the very idea that you are separate from this pattern is wrong. You are this pattern...! You are this that you want to get free of.

You are creating a difficult thing which cannot be done. How can you be free from yourself? It is you! It is as if a rose wants not to grow any more roses, and the rosebush comes to me and says, 'Osho, I am caught up in a compulsion – I always grow roses!' Mm? what nonsense! It is not a compulsion – it is the way you are.

So I will say to the rosebush, 'With my blessings, go on growing bigger roses – as many as you can grow – and forget all this nonsense! You are not caught up in anything. This is you.'

Once you realise this fact, and the idea to improve and become better is dropped, suddenly you are free. To me, to become absolutely free of improvement, to be totally free of all nonsense – of growth, improvement, going somewhere, reaching high altitudes, siddhis and powers, and occult and esoteric things – is to become en-lightened. Once you are finished with all that nonsense – it is ridiculous – and once you say, 'This is what I am – If I am a rose-bush, I am to be a rosebush, so why not be happily a rosebush? Why become sad? And why become neurotic and go to a psychiatrist's couch ? I am a rosebush. God intends me to be a rosebush, so I will be a rosebush. Now I will happily be a rosebush' – there is no problem, because there is no division.

My suggestion is: simply be yourself. Don't bring in any categories, values. Once you see the fact that this is what you are, suddenly all problems disappear. Problems are created, manufactured, home-made. You weave and spin them. If this is the way things have been happening, this is the way they are going to happen; simply let them happen.

[The sannyasin answers: But I see that other people get hurt – and they happen to be the people that I love the most.]

You can tell them that this is the way you are. Never pretend that you will not hurt them. From the very beginning make everything clear – that this is [you], and you grow many rose flowers, but there are many thorns. So they should not be deceived by your roses; thorns are also there. Sometimes you hurt very much, and you are destructive. Now it is for them to choose. Be open!

Again the problem arises because we go on pretending that we never hurt, that we are very loving, that we are very kind, compas-sionate, that we are buddhas. Then suddenly one day you hurt.

Then you feel guilty, because first you created an image – which was a false image; now your image has fallen – you feel guilty. You want to keep that image always there high on the pedestal. Why?

Simply make it clear... let it be declared! To everybody that comes to you – a friend, a lover, people who are in any way related to you – let it be declared that you are this way; if they choose to relate with you, they choose with your totality. Yes, there are good things and there are bad things in you. Sometimes you are very angry, and very destructive. And see what happens.... It will do miracles.

Those who love you will love you more, because this sincerity creates more love. This openness makes you more worthy. And then there is never any problem. If you hurt, they know that you have told them, and you don't feel any repentance for it, because this is the way you are.

A man who is totally accepting of his own being never repents – never! Because for what to repent?

[The sannyasin answers: I'm always told in these situations that I don't know my own power.]

But again you are always on the power trip. Nobody knows! How can you know? Who can know? Relax, and then the power is released. You are tense – the power cannot be released; you don't allow any opening for it. And the power is not yours – you are the tension. When you are no more there, the tension is gone; the tight knot is not there. The power is there, but power has nothing to do with [you]. Power is nobody's property. Power is simply power. It is god's or you can say it is of the whole. It is nothing to do with you. You are the knot.

So unknot yourself! Simply accept that this is the way you are – and in that acceptance the knot starts opening, because now there is no point. You are no more worried about it. Then power is, but power is not yours. I cannot say that it is your power, and you don't know your own power. It has nothing to do with you, it has nothing to do with me – it is simply power. It is the energy of the total. When you become a vehicle, it flows. It is not flowing because you are creating so many barriers for it; you are creating so many blocks. And this is the greatest block – that you want to improve, you want to become better, and you want to become more powerful. Drop all this!

In the name of spirituality much nonsense goes on. In the name of spirituality there is hidden politics, and the ego continues in subtle ways.

What I am saying is very simple, and yet very difficult. Simple, if you understand it directly – difficult if you start thinking about it, if you start brooding on it. What I am saying is so simple that if you

listen rightly and you don t bring your ideas to interfere in it, you can become enlightened this very moment! Because enlighten-ment is not something that you have to achieve somewhere in the future. It is just a lightning, a sudden lightning... just a vision that, yes, this is so!

Can't you see the point? The point is simple! Intellectually it is not simple; existentially it is very simple. The point is that you stop all efforts to improve yourself and simply say, 'This is how I am – sometimes very sincere, and sometimes very cunning, and sometimes tike a child, and sometimes like a devil – this is how I am.'

And I am not saying that you brag about it, because why brag? When you say that you are both there is nothing to brag about. You simply open your heart – 'This is how I am.' Tell to your friends, your lovers, your students, that's the way you are and start being yourself with no idea of any improvement. One year you give to me. One year be just the way you are. And whatsoever happens, let it happen! What can you lose? What have you got to lose?

One year simply be whatsoever is. If you are contradictory, be contradictory. Be true moment to moment – don't worry about being consistent, because our devotion should be towards truth, not towards consistency. If you are consistent, you become a liar, mm? Because you say to a woman that you love, you love her tremendously, and you will love her your whole life – but remained her that this is the moment's assertion... this moment this is how you feel. If this moment is going to be your last moment, then there is no problem. But the next moment is coming; you don't know – nobody knows – how you will feel in the next moment.

So when you are making an assertion that you will love her forever, declare simultaneously that this is this moment's feeling – next moment you don't know. Be humble about it, helpless about it. You would like to love her forever, but what is the next moment going to bring? Nobody knows. And you have no power over the future. How can you promise?

So this is not a promise. This is just the expression of this moment's heart. This moment's feeling is expressed – that if this moment is going to be your last moment, you have loved her and nobody else... but the next moment? The next moment will decide.

So be consistent with the moment. But if you are consistent with the moment, next moment you may not be able to be consistent with your past. That I call devotion to truth – whatsoever truth is in a certain moment, you are with it. When that moment is gone, it is gone. If it comes, that's good. If it doesn't come, good.

For one year simply be this way, and then see what happens. Changes will happen – I don't say improvement. Changes will happen – tremendous changes will happen. And I don't think that you will fall back. That one year will be enough. You will never be the same again. But at least one year's time is needed, so things get roots in you.

[The sannyasin answers: What device do you have for me to keep reminding myself of that all the time?]

If you can understand this moment, enough! Again you ask about how to remember it all the time, how can you manage it. Just understand in this moment, and that understanding will flow into you.

Whenever you can remember, good. Whenever you forget, good. If you forget in a certain moment, then forgetting is the truth of that moment; trying to remember will be forcing something. So forget! When you again remember, remember. You follow me? Otherwise you have brought in your old problem again: now how to remember this?

If you forget, you forget – what can be done? If you remember, you remember. But if you have understood the point, it will be there like a subtle remembrance inside you... a very subtle light which will remind you. It will whisper – it will not shout in your ear. Sometimes you will forget – but nothing wrong in it. Forgetfulness is as much a part of the human mind as remembrance. So don't try to do the impossible – that you have to remember continuously – otherwise you will go mad!

Forgetfulness is needed as much, as remembrance. Just for one year, relax. And whenever you catch hold of yourself redhanded again planning to improve yourself, relax. Take the locket in your hand, remember me, have a good laugh, and forget about that improvement and the plan and the projection. Soon you will relax. And in the days you are here, make it a point: meditate, dance, but with no idea of improvement... no idea of going anywhere. Just be here and enjoy. Good!

[The vipassana group was at darshan. Osho asked one of the leaders how it had been. He said that there had been much noise from the outside, but it had, in fact, acted as a stimulation.]

It can be... it can be. The biggest vipassana monastery is in Rangoon, just in the marketplace. One american psychoanalyst went there to participate in a vipassana group for three weeks. He was dreaming that the monastery would be somewhere in the hills, in the woods, and with streams running around, and exotic birds and animals. Then his taxi arrived in a very dirty marketplace – as dirty as can be. You cannot compare with poona – Poona is nothing! Rangoon is far more dirty. It is one of the worst place in asia. Only calcutta can compete with it, nowhere else.

So when the taxi arrived, he got out and he asked, 'Where is the ashram?' They said, 'This is the ashram!' His heart sank. He thought, 'It is better to escape!' He would have to meditate for three weeks in such noise and turmoil, and in such a dirty place! But the next plane would not be leaving for three days, so he said, Okay, for three days.... At least I should go in and see the master.'

When he went in he was even more puzzled, because many monks were doing the walking meditation, and almost two dozen dogs were fighting just in the middle (laughter)... and barking! It was evening, and almost one thousand crows were settling on the trees in the monastery, and it was such a mess that he said, One will go mad for three weeks here!' But for three days he had to be there, so he said, 'Okay, for three days I should try.' And he tried.

After three weeks he wrote that it was wise to choose that place, because after one week one starts feeling as if the market does not exist. By the second week the dogs and the crows did not matter, and by the third week one was as alone as one can be on everest – just alone.

So it is not always really that disturbance is a disturbance – it is your attitude. If you think it is a disturbance, it is a disturbance. If you think, 'Okay, it is there – let it be there!' If you accept it, it is no more a disturbance. In fact, it can become a field, and your silence can become a figure. Against the noisy field, you can have the feeling of your silence, more clear, crystal clear. It is just as you write on a blackboard with white chalk: the contrast can give you a very very penetrating experience.

And always remember, distraction is always in the attitude. You think 'This is distracting' – then it is distracting. If you accept it, you say, 'This is the world, and the world goes on – it is not going to become silent and quiet for me. If I am to be quiet, I have to be quiet. My silence is something that I have to do within myself – it has nothing to do with outside things.'

And the second thing to remember: vipassana is not a concentration. In concentration, everything is a distraction. When you are trying to concentrate, narrowing your mind, anything can become a distraction, but vipassana is awareness. It is not concentrating on anything exclusively. It is all inclusive. It is just awareness. Awareness knows no distraction. That is the beauty of awareness.

[Osho asks a participant what he would like to do next, and he replies "No group!... Well, I'm thinking of repeating it, but after some time.]

You should repeat, mm? It has been so good, you should repeat. And soon I am going to give a group a name: 'No Group', so whenever somebody says 'No Group', he becomes a victim again! (laughter) What do you think about this? (chuckling) The 'No Group' – will be very good, mm? Good!

[Another group member says he feels confused: in meditation he has glimpses of bliss, but his personality gets more monstrous: I've experienced this before, and this is what bothers me – it seems like I've confronted this before.]

I think one or two groups more, mm? Things are surfacing – that's why you are feeling so much. They will disappear.

... One has to confront many things many times. Because life is really not so simple – it is very complex. There are layers and layers and layers. And one has to confront the same things many times – on different layers, but the same thing. Sometimes it happens that you will see that the ego has disappeared. And on another layer, digging deep, it is there again, in a subtle form – but it is the same problem. Again it disappears; work, and it disappears. Again one day suddenly you find, on another layer, it is still there. The work has to continue.

Actually there are almost seven layers to each problem that one carries, because these are the seven layers of the mind itself, so those problems are reflected in all the layers and joined together.

Do a few groups more, and don't be worried Mm? There is nothing to be worried about.

[A sannyasin, who had been admitted to hospital with para-typhoid the day after his initiation, is leaving for the west. He says: I learned so much in just being here... and it's crazy, because... I wasn't here (laughing). But it all seems to happen when it's supposed to happen.]

My observation is that it happens to many people after sannyas. They immediately fall ill – and it has something to do with sannyas. The very idea of dropping your past identity – the very idea of getting out of your past, moving in a discontinuous way – disturbs the whole body. The whole being is uprooted... because the past is our grounding. And becoming a sannyasin, taking some new path, not knowing where you are going and what is going to happen, is crazy. It is not sensible at all.

Sannyas is not sensible at all. It is irrational. It is almost like falling in love. Mm? one is afraid, and still one is pulled in. It disturbs the whole body, the whole mind. And. the body has to readjust to it.

Fever, diarrhoea – things like that – are almost common after sannyas.... And then the mind goes in a great negative darkness. The mind struggles hard to keep contact with the past because the mind is the past! And the mind creates a thousand and one new problems.

It will say, 'What are you doing here...? Have you gone mad or what? What are you doing here? For what have you become a sannyasin? What is going to happen here? Nothing is going to happen here – go home! You have fallen ill – that's all that you have got and you are suffering, and it is not fun!' The mind will create all the negativities – that too is a part of it.

Once that negativity has passed, once the body has settled, a totally new kind of positivity arises in which sannyas is just a gesture... in which sannyas is not a commitment... in which sannyas is not felt as if you are imprisoned in something – rather, you are freed of something. But that positivity comes only when one has passed through the dark night – and you have passed through the dark night.

If you want to go home, you can, but my suggestion is that this will be the right moment to be here. If you can be here for a few days in this positivity, much more will become possible. You can go, but immediately the moment you reach home you will start repenting – 'Why have I come back? Why could not I have stayed there?'

It is up to you. I am not saying stay here, mm? I am not saying that. But you have passed the dark point, and now is the time to cut the crop. Now something more is possible. Now you will be more in tune with me, because that which was a barrier between me and you has dropped from the body, and you have passed through that negativity; it is settling. It will settle – it will take a few days more, but it will settle completely. And when it is settled, you will have a very new feeling of your being – just as one comes out of the bath, feeling very fresh and young. That moment is going to come any day.

So I will not insist that you stay, mm? because I never insist for anything. Any insistence becomes a bondage. This is just a suggestion that if you stay, if you can manage to stay, if you can resist this temptation just now to go away, it will be very very enriching. Otherwise you can go – you will have to come back, because the moment you reach home you will start feeling that your home is here.

CHAPTER 3

If one can come to know that one doesn't know one has arrived

6 December 1976 pm in Chuang Tzu Auditorium

[Osho asks a sannyasin how she is, and she replies: I don't know!]

That's the right answer to everything!

Just this morning I was reading about one zen master. When he came to meet his own master, the master asked him, 'What have you been doing up to now?'

He said, 'I have been travelling and searching and seeking.'

The master asked, 'Do you know what you are searching for... what you are travelling for?'

He said, 'I don't know!'

The master laughed loudly and said, 'That's exactly the place everybody is seeking!'

If one can come to know that one doesn't know, one has arrived. Knowledge is an illusion, and to understand that there is no way to understand anything, is to become wise. To know that there is no possibility of knowing.... Nobody has ever known anything, and nobody is ever going to know, because life is a mystery. It cannot be known! It can be lived – but it cannot be known. No explanation exists. By the very nature of things it cannot be explained; it is explicable.

So to know that there is no way to know is a great realisation. And, 'I don't know!' is the right answer for every question. If you can settle in your not-knowing, if this 'I don't know' can become really crystallised, the 'I' will disappear, because the 'I' exists only with knowledge.

If you don't know, you cannot exist. The ego feeds on knowledge. Once knowledge is lost, the ego disappears automatically. Then something is left which is neither you nor me, which is neither I nor thou. Something is left which is tremendously mysterious.

Henry miller was ill – and he is very old; I think eighty-two or eighty-four – and somebody told him, 'You are ill, and nobody knows – you may be on your deathbed. If you were to assert your whole understanding of life in one word before you die, what would you say?'

He opened his eyes and he said, 'Mystery!'

That condenses the whole experience.

So people who claim to know are the most stupid people. Wisdom comes through recognition of tremendous ignorance.

So abide in this 'I don't know'. Let this be your temple. Relax into it, rest in this ignorance. It is pure, it is innocent... it is blissful. And if you can rest in your ignorance, you will have peace and you will have bliss and you will have all that a man needs to. But abide in this 'I don't know'. Let this be your meditation...

And whenever knowledge arises, laugh at it – you are again becoming foolish. Whenever you start thinking, 'I know this' – beware! You are getting into the trap of illusion again.

Ignorance is primordial. It is the very foundation of existence. You bring it with you, and when you go, you take it with you. And all knowledge is just like a dream... passing phases. It is amazing that people never look into their knowledge, otherwise they would be surprised that they don't know anything! When Ouspensky went to his master, Gurdjieff, for the first time, Gurdjieff looked at him – he was a man of knowledge, this ouspensky. He was already world-famous, a great author, a mathematician... very knowledgeable. His book, 'tertium organum' – one of the most learned books ever – had been recently published. Even in that book, ouspensky claimed that there were only three books in the world of any significance. First was aristotle's 'ORGANUM', second was Bacons's 'NOBLE ORGANUM', third was his book, 'TERTIUM ORGANUM'.

When he came to Gurdjieff, Gurdjieff looked into his eyes, gave him a piece of paper, and told him to go into the other room and write on one side of the paper what he knew, and on the other side what he didn't know.

Gurdjieff said, 'This is very significant, because only after you have done this, can I talk to you. Whatsoever you know, write it clearly. We will never discuss it, because you know it, so what is the point? And whatsoever you don't know, write on the other side – that we will work on.'

Ouspensky writes, 'It was a cold night and I started shivering. Though there was a fire in the room, I started shivering, perspiring... a cold perspiration. Such a fear I have never experienced – as if I were going to die! I started to write but nothing was coming – I went blank. I could not write what I knew. In fact the more I looked into it, the more I felt I knew nothing. After an hour I had to come out and give the paper back, and say, "I don't know anything, so you can start!" '

Gurdjieff said, 'Then there is possibility. One grows when one accepts one's ignorance.'

So, 'I don't know', is one of the most beautiful answers for any question whatsoever. Abide in it, rest in it. And if you can remember it, nothing else is needed. This will become your door.

I have coined a new beatitude – just like jesus's beatitudes 'Blessed are the meek' and, 'Blessed are the poor in spirit.' I say, 'Blessed are the ignorant!'

[Osho asked a sannyasin how he felt during a nine-month intensive group he had done. He replied: Well, most of the time I just felt like a stranger.]

When you felt like a stranger, was it a pleasant or unpleasant feeling?

[He replies: In a way I liked it.]

You liked it? Mm mm... that's how it should be – because we are strangers. In fact to be at home in this world is to be in some dream. That at-homeness is almost always illusory. That feeling – that one is a stranger – is truer.

We are strangers... we are outsiders..This is not our home – hence the search. If this is our home then there is no point in searching. That is the difference between the worldly man and the religious man - the worldly man has accepted this world as his home; he is at home. The religious man has not been able to accept it as his home – it is not. He feels strange. He feels as if he is coming from somewhere else and that he is going somewhere else... as if his destiny is somewhere else – some other plane of being, some other altitude of consciousness, some altered state of consciousness.

That is the religious desire. It arises when you feel like a stranger. Then you start searching for something that may be your home. One has to go long distances to arrive home. Not that the home is very far – it is very close, but to come close one has to travel long distances. Not that the home is outside – it is inside, but to turn towards the inner, one has first to search the outer.

To come to one's own home, one has to knock at many houses – there is no other way.

So whenever you feel that stranger arising in you, don't try to put it away, don't try to put off that feeling. Don't try to make yourself comfortable, don?t try to make yourself at home – because that feeling is going to lead you further. At-homeness is not going to lead you anywhere.

That may be a little painful; it is not very comfortable. It has a discomfort in it because one wants to be at home and relaxed. It pinches like a thorn – that this is not your home, that this is a caravanserai... maybe good for an overnight's stay, but in the morning you have to go. That feeling should be continuously maintained. If you lose track of it, you are stuck.

Then one day, one really comes home. Then it is not just a feeling of at-homeness. Then you are the home. Not that you are in a convenient relationship with the world – no! You are no more. The world and you are not separate anymore. Only then have you arrived home. The universe becomes your womb and you are part of it.

Psychologists have some insight into it when they say that religious people are seeking the same comfortable state that was available to each child when he was in the mother's womb. They have a certain insight into it. It is true... some ingredient of truth is in it.

When the child is in the mother's womb, he is not separate. The mother breathes for him, the mother eats for him. He is affected by every mood of the mother, every climate of the mother. He is a part of her... he vibrates with her. If the mother is sad, he is sad. If the mother is happy, he is happy. He is a member... an organic member. He is not separate at all – he is joined together. Then the birth – and the separation and the divorce.

The divorce from the mother is the divorce from the universe. Then one is alone. Man tries in every way to make himself comfortable, but he never succeeds. And it is good that you never succeed, because if you succeed, you are lost. One again and again fails. And again and again one makes a home; again finds that this is just a house – this is not a home. One has to move and to go on moving.

Only then again one day, you become capable of entering into the same relationship as there was with your mother when you were in the womb. That was an unconscious relationship – now the relationship will be conscious. You consciously enter into the universal womb. Consciously you join together with the uni-verse.

Burke calls it 'cosmic consciousness'... it is right. Call it god consciousness, bud&a consciousness, or whatsoever you like – but again as it was with the body in the mother's womb, so it is with your soul... and this is the second birth.

All that I am doing here is just to help you to attain to the second birth. So never get stuck on the way. It is good to stay and rest sometimes, but always remember that the home is far away; one has to go, the night is dark and the journey is arduous.

That challenge should never be lost sight of, and one should never lose that adventurous quality that arises out of the feeling that you are a stranger... that you don't belong here. Nobody belongs here.

Do a few groups here, mm? and let that stranger come alive....

[A sannyasin says: At the moment I feel very confused... It's a change for me coming from the West. Everything here is somehow so new... so totally new.]

It is natural. When you come from the west to the east, or when you go from the east to the West, there is bound to be a period of resettling, a transition period, because there are two polarities. When you live in a certain society, you live in a certain way, a certain life-style, there is a certain thinking, and you have to fit with that society. It is very unconscious, mm? but you live in a pattern.

When you change the society, the change is very drastic. And coming from the west to the east is a drastic change, mm? All the categories are different – and particularly when you come to a person like me, the change is even more drastic. If you come from London to Bombay there is not much of a problem because Bombay is just as western as London. But to come to this ashram....

We have a totally different philosophy of life, the values differ, so it takes a few days to get acquainted. But this is nothing to be worried about. It is not such a confusion that it becomes a problem. It is not a problem at all.

It is just as when the body goes through an adjustment. The body clock is disturbed, and the body takes two, three days, to resettle. The mind takes a little longer – a week, two weeks... at the most three weeks.

And it is good to come here and to go back many times; to come here and to go back. By and by you will become more fluid, and it will not take so much time; it will not create so much confusion. Then you can just change as one changes the gear in a car. In the beginning when you learn to change the gear, it is a difficult thing, but by and by you become so efficient that not even a slight jerk is felt. In the beginning it is very jerky.

So my whole effort here is to help you to know what the east is – or once was... to bring you to the eastern freedom, the eastern spiritual freedom, the eastern spiritual consciousness, the vast, empty space of the universe – and to send you back to the west.... I don't want you to be here permanently.

Go back – go back to the world and try to carry this inner space in those contrary situations. Sooner or later you will find that the space remains unaffected. You will be able to move in the very materialistic, technological, scientific world, without losing yourself at all. And come again and again to be refreshed, so that the inner space does not become contaminated, is not polluted – and then go back again.

Once you have become perfectly in tune, there is no need to come. Be wherever you are and I will be with you.

This confusion is nothing to be worried about, mm ? It is natural. It will go....

[An elderly sannyasin, returning from the west, says: I have felt you very close to me the last few months. People have been so very kind to me... have been welcoming..It's been lovely.]

It is – because the world is really a very loving world. We just live with wrong attitudes, so even kind people look unkind, even loving people don't look loving – because we are hiding behind fear, we are not vulnerable. And when we are afraid, the other becomes afraid. Fear creates fear. When we are defensive, the other becomes defensive – and of course this is a vicious circle. When you see that the other is defensive, you become more afraid, you become more defensive. Then hatred arises.

We have been brought up with very wrong values – the darwinian concept that life is a struggle, and the fittest survives. All nonsense!

Life is not a struggle at all – it is a love affair.

It is absurd to say that the fittest survives. In fact the one who survives is the one who is very very soft, loving, kind, compassionate. The fragile survives... the feminine survives.

But we have been brought up with those ideas, so we are continuously on guard. Everybody is on guard – and everybody is thirsty for love, hungry for love. People are dying. Millions of people are available and nobody loving. Everybody wants to be loved, and everybody wants somebody to love, but the fear... the wrong conditioning.

Once you drop these conditionings, suddenly the whole world changes its colour – it becomes psychedelic. It is very colourful.

That is my whole effort in giving you sannyas – so that you drop the old violent attitudes – attitudes based in fear and obsessions based in fear – and you start loving. And there is nothing to lose! Even if you are cheated and robbed, there is nothing to lose. Even if you are killed, there is nothing to lose.

Life is beautiful only when there is love. Love is a higher value than life... a greater value than life. Life can be sacrificed to love, but love cannot be sacrificed to life.

Just the other day I was reading a story. Leslie weatherhead tells the story of the second world war. Two soldiers were very friendly, great friends. One evening one soldier comes back to the trench but finds that his friend has not returned. The day has been very hard, and many people have been killed on the front. He becomes afraid – is his friend killed?

He enquires, and then somebody says, 'We are not certain that he is killed, but he was so terribly wounded that it was impossible for him to come to the trench. By now he must be dead.'

It is getting dark now and the enemy is still firing madly but the soldier wants to go and search for his friend. The officer says, 'No, this is foolish', but he doesn't listen to the officer – he goes. It is very difficult in the dark and there are thousands of corpses all around. He looks and looks and in the middle of the night he returns – dragging his friend's dead body on his back. He himself is now terribly wounded, mortally wounded... he cannot survive. The moment he reaches the trench he falls on the floor with the body of his dead friend.

The officer comes and he says, 'I told you not to be foolish! It was not worth it. Now you know what you have done to yourself. The friend is dead and you are dying!'

The dying man opened his eyes and he said, 'But it was worth it – because when I went there, he looked at me and he said, "Jim, I knew you would come."'

For love, life can be sacrificed – it is worth it. But we have been taught just the contrary: sacrifice everything just to be alive; just to survive, sacrifice everything.

I teach you the contrary: to be loving, sacrifice everything.

Even if life is sacrificed, good – it is worth it. And the moment you have this attitude, the whole world changes. Your change changes the whole world. And suddenly you see that people are so loving and so kind – they have always been!

[The sannyasin has brought a friend with her. She had previously written to Osho about him, and now says: I think he's a person who's been searching very hard, and he waited long to come here. He is in the state of chaos that you love so much, Osho!]

Yes, I know! (laughter) That's very good! Only out of chaos are stars born. Order is always ugly – chaos is always beautiful, because order is always dead, and chaos is always alive.

(to the visitor) I have heard that you were contemplating suicide.... That's perfectly good, that's needed – a basic requirement to becoming a sannyasin! Sannyas is a better sort of suicide, because in ordinary suicide you simply leave the body and enter another body – it is not much. You simply change the clothes.

But I can change you – why change clothes? I can transform you totally, so why change houses? Why not be changed yourself? The change of house is not going to prove of any value because you will remain the same... you will be born again.

But this is significant.... To me, in my understanding, a person who is ready to commit suicide is the right person for sannyas, because that means that he is really fed up with the whole nonsense that the so-called life is. He is fed up with it and sees no meaning in it.

But ordinary suicide is simply very destructive. I teach you a very creative suicide. You die – but you not only die... you resurrect. On this side there is crucifixion; on another side there is resurrection. That is the meaning of jesus' crucifixion that he died and yet he didn't die.

Sannyas is that type of death. You die and yet you really become, for the first time, alive.

This situation comes to every sensible man, to every man who has a little awareness, a little intelligence. He starts thinking, 'What is the point of it all? It seems so pointless.'

Only mediocre minds never think about it. Only stupid people go on in the rut – moving in the rut. But if you have a little intelli-gence, you are bound to feel that this life has no meaning – some other life has to be searched for. So intelligence is a great responsibility, and intelligence is a great chaos, because intelligence is creativity.

I can understand your turmoil – because you are an intelligent person; that's why you are in a turmoil. Stupid people are never in a turmoil. They are unfortunate.

Become a sannyasin!

Divya means divine, ananda means bliss; divine bliss. So forget the old name completely. You have committed suicide – it can be done so easily! Change to orange and forget the old personality, and I will take care of the new, mm? Good.... Things are already different....

And don't feel worried about your mother. ..because she has come back into the child. So it is beautiful, rare. One should be happy; one should not be worried about it. That simply shows a great truth of life – that nobody dies; we only change houses.

And it is good – your mother must have been getting old, so she has found a new body – perfectly good! It is a very rare fortune to have your own mother as your own child. It is very beautiful. Simply be happy and treat the child as your mother. Be respectful.

Don't feel guilty. It is natural, mm? because you think that the mother prayed to god, 'My son has no child. Take my life, and let that be a child to my son!' She died within the month that the wife got pregnant, so it is natural that in your mind somehow you feel guilty – that your mother died for you.

But she is born again! And she has a better body now, and a longer life. It is a rare opportunity. It happens sometimes – but very rarely. But she must have loved you tremendously – that's why it happened.... In india there are many cases like that.

It happened once that a great musician had many disciples. He was a very great maestro and he had thousands of disciples. He was getting very old... he was almost one hundred years old. All the disciples from the far corners of the country gathered to celebrate because this might be his last birthday. He might not be here again for the next birthday. They brought many valuable presents – because even kings were his disciples, rich people were his disciples. They all brought many beautiful things – valuable diamonds, this and that. One beggar was also his disciple, and he had nothing. When he came, the master asked jokingly, 'What have you brought for me?' The beggar stood there and he said, 'I have nothing – but I pray to god to give my life to my master!'

And immediately he died – then and there! Immediately... not even a second breath! He must have loved his master tremendously. And it is said that the master lived for thirty years more. The beggar was almost fifty years old, so maybe he was going to live for eighty years; the master lived for thirty years more.

Love is a miracle. Your mother must have loved you tremendously. So be happy – to find such a mother is rare. And to find the mother back in your own child is very rare. Now respect her, and don't be worried about it – nothing is wrong in it. In fact through this incident, a great mystery is revealed to you – that nobody dies, and that love is higher than life and death, and that love can control even life and death.

Love is supreme. Love is the very stuff that the universe is made of.

[The Sahaj group is at darshan. One member says: I feel I'm sick of groups and of analysing myself. I came here with [my boyfriend]. We're both doing groups and we're both sick.... It just doesn't feel so good.]

Then don't do groups! You just have to look at one thing. First, if the group was both good and bad, then it was really good, because a true group is bound to be both – good and bad. If a group is simply good, there must be something false in it, because then where will the bad go? The group has to be both the day and the night, happy moments and sad moments. It has to be very contradictory, then it is true.

Truth is a contradiction. Only lies are very consistent and never contradictory.

So if you say that it was good sometimes and bad sometimes, then I say it was really good, because that's how a true group should be. If it were all sweet, then no growth would be possible through it.

And therapy is a growth. The word 'therapy' comes from a greek root which means assistance – 'therapsis'.

The group is just an assistance to you so that you can see your whole being. It is good and bad both. The group is just like a mirror – it simply shows your face. And if you say that you are sick of groups, you may be sick of yourself – because a group is nothing... it is just a mirror.

If somebody says, 'I am sick of the mirror,' what is the meaning of it? The meaning is simply that he is sick of his face. You wanted it to be always beautiful – and it is not, so you are sick of it. You are angry at the mirror – you would like to break it – but breaking the mirror is not going to help.

One has to become so mature that one can absorb the bad part with the good; can create an integrity, a crystallisation in which the bad and good both meet together, lose their oppositeness, befriend each other – and then life is richer.

A good man is not a rich man. A bad man is also not very rich, because both lack the other. A really rich man is almost like a rascal-saint.

That's what Allan Watts writes about George Gurdjieff – that he was a rascal-saint.... That's true. A real saint is bound to be a rascal too. If he is just a saint, he is just sugar. If you take too much of a saint who is just sugar, he will create diabetes. A real person is both! He can be very loving and he can be very hard. He can be very innocent, and he can be very intelligent. He can be very very free, and he can be very very responsible. He can be very open, vulnerable like a flower, but there are moments when he can become closed like a rock. A real person has both the polarities.

The group simply shows you your reality. But I think you have a certain value system in your mind – an idea of how you should be – and whenever the bad part comes up, you cannot accept it.

You can drop out of the groups – there is no need to do them if you are sick of them – but make certain whether you are sick of the groups or sick of your own inner duality. If you are sick of your own inner duality, then groups will be helpful to integrate you.

And why are you so afraid of being analysed?

[She answers: I guess I don't like what I see.]

Yes, that's what I am saying – you don't like what you see, but that's what is the case. So just by not seeing it, it will not dis-appear. Don't try to be an ostrich! Just by not seeing it, it will not disappear. But it can disappear if you really look into it deeply. If you want it to disappear; you will have to face it.

Facing is always very very hard, arduous, painful. Mm? It is as if you have taken the bandage off the wound and you look into it... it is sickening. It is better to keep the bandage on and put flowers on top of it and be happy. But that is not going to help. The wound is there... it will become more cancerous.

So if you are really interested in getting rid of something in your being, facing it is the only way there is. Look into it – look into it courageously. Suffer the pain of looking into it, and your look will make you a different person. You can escape and avoid, but but it will not go.

For a few days you can take a rest; then you will become ready. When the desire to do a group comes again, enquire. But wait for the desire... it will come. Don't be worried.

[A group member says: I hesitate to express myself in front of other people. I'm afraid of the reaction of the other people, and it's quite hard for me to push through the wall of that fear. When I get through it, afterwards I feel very happy – but it is always a struggle.]

It will go – that's the beginning part. If you really feel happy afterwards, how long can you resist the temptation? That happiness is waiting for you beyond the wall, so you have to go through the wall. After a few times you will see that nobody is in any way worried about you – what you are doing and what you are expressing... not at least in my ashram. Everybody here is so mad – nobody will take any notice. You can be completely at ease. In the next group simply relax, and just watch. You will be surprised – nobody is reacting.

That is the whole point – to create a community of people who are of alike minds. That's what I am creating – a small world of alike people. So they accept you, mm? They give you freedom to be yourself. If you cannot relax here with my sannyasins, where else will you be able to relax? Then this world is too hard for you!

Here everybody is accepting you. Even if you do some nonsense thing, they will enjoy it – they will not react. In fact they will start participating with you because they are also waiting; they were afraid of your reaction. Now they say, 'This man too, is mad.' Now there is no fear.

In the next group you do, simply behave as if you are alone. And just after two, three days, you will see that nobody is reacting nobody is condemning you. Nobody is even evaluating that what you are doing is good or bad. So whatsoever is spontaneous is spontaneous. Whatsoever is, is. So if you are crying, you are crying. Why should they react? You are not doing anything to them – you are simply crying. It is your freedom! It is your birthright to cry.

But the conditioning is in the mind. From the very beginning one has been taught, 'Don't do this – do this! What will others think? Always think of others; always consider what others will think. Never consider what is real, what is true, what is natural, what is authentic. Always consider what others will think' – and they consider what you think. Just look at the absurdity! They are afraid of you – you are afraid of them.

If you become free of the fear of them, they will become free of the fear of you, and then there is freedom, and only in freedom does love grow. Only in freedom does growth happen. Only in freedom is relationship possible.

In tao (his next group) you will relax fifty percent. In encounter, one hundred percent – I promise! I know you deeper than you know yourself, mm? I have been watching you – you are growing. You are just coming to the point where you will simply drop all rubbish, Good!

[To another sannyasin, who has been teaching sufi dancing, Osho says:]

I would like you to become part of my family, mm? so be here. I like your energy, and I would like you to use it in a more creative way. So just become part of the ashram, and forget all the problems and things like that.

It is always easier to drop the problems than to solve them. And whenever you can drop a problem, better drop it rather than solve it, because even if you succeed in solving it – which is very difficult – something of it will continue in a modified form.

So about problems one should be very very particular. First thing: if you can drop them, that is better than solving them. If they cannot be dropped, only then try to solve them. And my understanding

is that if you are ready to drop them, ninety-nine percent of problems can be dropped. There is no need to solve them – they are not worth it.

If you live too long with problems they tend to become part of your being. Then one part of your being clings to them, and one part tries to solve them – there is a dichotomy. Then you move in diametrically opposite directions, because one part has become so accustomed to them that without them it will not be able to live.

I used to know one couple. The husband is a drunkard, and for almost fifteen years the wife had been continuously fighting. That was the only problem. She would come to me and she would say, 'This is the only problem. If you can solve it.... And my husband comes to you – he is almost a disciple to you. He is mad about you because when he gets drunk, he talks only of you – nothing else! So help me! I don't want any enlightenment,' the woman said, 'I don't want any peace of mind. If my husband is not in this mad state, I will be perfectly happy.'

So I told the husband, 'Just for seven days try not to drink, and let us see what happens.' For seven days he stopped. In the first place the wife was never expecting this. She had been talking about it, but not expecting it. Fifteen years' investment suddenly gone – nothing to talk about, nothing to fight about. And not only that – her power, her 'holier than thou' attitude.... Suddenly the husband was no more that dirty fellow, that drunkard, and she could not pull him down again and again the whole day.

On the seventh day I went to their house, and asked, 'How are you feeling?' She said, 'I am feeling sad. This is strange – he has really stopped! But I am feeling very sad – as if my whole life's work is gone. Now I don't see why I should live. That had become my meaning.'

It is very dangerous to live with problems too long – they become your meaning. So immediately whenever there is a problem, the first thing is – if you can, drop it. If you cannot drop it by any chance, then solve it. The problem that cannot be dropped is worth solving, and you will grow through it.

So forget your husband and the problems connected with him, mm? Just be here... and forget america.

And if you need problems, I can create many, mm? (laughter)

CHAPTER 4

I am the Answer

7 December 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I'm very lazy and I'm not doing anything to be more aware. I'm unconscious a lot of the time... most of the day. I come to the discourses and there's something, but the rest of the time I'm not doing anything to be aware.]

There is no need to do anything – just remain relaxed. Enjoy whatsoever you are doing. Eating – enjoy eating. Walking – enjoy walking. Sitting – enjoy sitting. Listening – enjoy listening. Just make every move a delight, and remain relaxed.

The very idea that you have to do something creates tension, anxiety, anguish. If you do it, you will become more tense. If you don't do it, you feel guilty. Both ways it creates trouble. Just drop the idea. Whatsoever is, is good.

If you can relax, things will happen on their own accord. You look relaxed. Much has changed. You have not done anything for it – and it has changed. So trust! When so much can change, much more can change.

While you are here with me, if you can rest in me, if you can relax in me, things will happen on their own accord. On your part nothing is needed to be done. If only you can do one thing – allow me to do – things will happen. When you start doing on your own, you don't allow me to do. You take your responsibility on your own head – and of course that creates a mess.

By becoming a sannyasin you have dropped all responsibility. And through being here close to me, that is the basic thing to be learned. My presence will do – you simply rest in my presence.

So don't carry ideas that you have to do something; that you are this, that you are unconscious. Whatsoever you are, I accept you as you are, and I don't demand any change.

If you can relax.... And I want this community to be one of the most relaxed communities in the world. People are not really hankering for any growth, for any improvement – spiritual or otherwise, material or spiritual. People are just here, enjoying. As trees are enjoying and stars are enjoying, people are also enjoying. Be absolutely ordinary.

These ideas of awareness and this and that, are also ego trips. So no more ego trips. I would like this community just to be a community which is very ordinary, simple, natural, and enjoyable – a hedonistic community. Let this be a garden of epicurus... and then everything will happen on its own accord.

When you are not in your own way, things happen. When you are in your own way, things don't happen. The more you try to do, the less is possible.

And you are going very well . You may not be happy with yourself, but I am very happy with you! So just drop these troublesome ideas, mm?

[A sannyasin says: Afterwards I will think of things to say, but when I'm in front of you I think of nothing to say.]

That's how it should be, that's the right thing... because whatsoever arises as a question when you come close to me – if you are really close to me, if you are looking at me, is bound to fall and disappear, because I am the answer. Not that you have to ask the question, then I will give you the answer. If you know how to receive the answer, then just being close to me the question disappears. Then you get something of tremendous value.

If you ask the question, of course I will answer it, but that is not so important. You miss the most valuable chance – that was just being close to me, open, receptive. And in that moment, all questions disappear. There is only silence – and silence is the answer.

So it is absolutely the right thing. By and by it is going to happen to everybody. One day it is bound to be so. You will simply sit here, and I will sit here, and nobody will ask anything, because everybody will be receiving the answer without asking.

When you ask a question, you are a student and I have to become a teacher. When you don't ask the question, you are a disciple and then I am the master. Do you see the difference? When you ask the question, I have to teach something. When you don't ask the question, I have nothing to teach. Then only I am there and you are there, and there is a communion, there is a transfer of energy, because no barrier exists....

It will happen. It is happening! Everybody takes his own time. Everybody moves with his own pace. It is going to happen. It is happening already, mm? You need not be worried about it.

CHAPTER 5

All Becoming is Illusory

8 December 1976 pm in Chuang Tzu Auditorium

Anand means bliss, blissful, and daruma is a japanese name; a japanese form of an indian name. The original name was bodhi-dharma – the founder of zen. The last part of his name, dharma, became in japan, daruma; bodhidharma means awareness nature. Dharma means the ultimate nature – that which is already the case, that which you are, that which you are not to become. There -is no question of becoming... it is your being.

And this is one of the most fundamental things to be understood: all becoming is illusory. All that you can become will be false. All that you are already, to know it, is to know the truth. One has to arrive where one has always been. One has to become that which one is already – and that is dharma. This is the japanese form – daruma; it is more soft, and more loving.

This man, Bodhidharma, was one of the rare flowerings of the world. If you count people of his calibre, they can be counted on the fingers. Not more than a dozen men like him have existed in the whole of human history.

His approach is not that of philosophy – his approach is that of awareness. One is not to learn, one is not to become more knowledgeable; one has simply to be aware of that which is.

When Bodhidharma reached China, the Emperor of China came to receive him on the border. He was expecting much, because many rumours had arrived that a rare being is coming, that a buddha is coming. The Emperor was a Buddhist, and he had done much for Buddhism in China. He was one of the main causes of China being converted to Buddhism.

The moment the Emperor met Bodhidharma, the first thing he asked was, 'Reverend sir, I have done so much for buddhism – so many scriptures have been translated, distributed all over the country, millions of copies, thousands of buddhist monks are fed by treasury, hundreds of monasteries are run by my treasury – and I have been doing whatsoever I can do to bring my country to the buddha feet. What is my merit?'

Bodhidharma looked at him and said, 'Merit? There is no merit in it!'

It was so unexpected – it was a shock. The Emperor must have thought in his mind, 'What type of man is this?' The emperor was on an ego trip in the name of religion, conversion, merit, virtue, he was trying to attain to some paradise – and here comes this man who says, 'No merit at all!'

The Emperor wanted to change the subject. He said, 'Okay. I would like one thing. I have been waiting for you to ask you, "What is the first principle of truth, of holiness?"'

Bodhidharma again looked into the emperor's eyes – and Bodhidharma had very penetrating eyes, dagger-like – and he said, 'It is so vast, it cannot be a principle. Principles are tiny and truth is so vast – it cannot be a principle, it cannot be a theory. And holiness? There is no holiness in it – it simply is!'

Now this was too much! The Emperor was offended. He must have thought in his mind, 'By what authority is this man saying this. The emperor had read all the scriptures and there was not a a single statement to support it!

In anger he asked, 'Then who are you standing before me?'

Bodhidharma laughed – an uproarious laugh, a lion's roar – and he said, 'I don't know, your majesty.'... A very rare man who can say, 'I don't know.'

This is what the taste of ultimate knowing is. To know, is to know that to know, is not to know. And not to know, is to know.

So while you are here, relax into ignorance, into not-knowing, and you will feel very very blessed. Don't try to learn anything while you are here – unlearn. That was the whole teaching of dharma – unlearn, become unknowledgable.

' The mind is knowledge. When you drop knowledge, you drop the mind also. The mind dropped, there is nothing to attain – you have already attained. And that's what meditation is all about – the dropping of the mind, the dropping of that very project of knowledge. It is the greatest project of the ego – to know.

Once you decide that there is no need to know, then there is no worry. And in fact there is no possibility of knowing. Mystery is the intrinsic nature of things. They cannot be known. All knowledge is illusion.

[The sannyasin says: In the West... I have worked with the sufis... with Ilayat Khan.]

That's very good. So you have been in right hands! That's very good.

[A visitor says: I do not feel very much surrendered to everything and... I'm searching.]

There is no need to feel surrendered – there is no need. How can you feel surrendered? When it comes, it comes. There is no way to bring it. You cannot manage. It is something beyond you.

The surrender that you can do is useless, of no value, because if you do it, you remain the doer, and any moment you can undo it. You remain in control. So I am not interested in any surrender that you can do. Just be here, meditate, do a few groups, dance, feel me – just be in my presence – and one day it happens. When it happens it is like madness. It is not that you do it. How can you manage to be mad? Just think of it.

If you try to be mad, you will not be mad. You can pretend, you can act, but deep down, you will know that you are not mad. Surrender happens exactly like that. It is a madness. It is going berserk. It is very crazy! It is beautiful! But it has nothing to do with you, your mind, your reason. It is more like infection....

Just be here, mm ? With these many orange mad people you may get infected. If you are searching and if you are open, it is going to happen – you cannot avoid long. Just remain available, so when it knocks at your door, it finds that you are ready to welcome, that's all.

And don't start thinking that you are not surrendered – not very much surrendered – because that creates a guilt! Then you feel that so many people surrendered and so many things happening, why are you not surrendered? How are you to surrender?

[She replies: I have a hard time with the difference between the ashram and outside. People on the street – they seem to me like being in hell and people here are lying around in their orange clothes, and with a lot of money, and it makes me feel very torn.]

Are you here to change other people, or to change yourself? Make it clear. If you are here to change others, then I am not interested in you – you can start doing some public service... something. Help people, become a christian missionary or something. Then it is your trip. I am not interested in people like that. If you are to change yourself, then you can be benefitted. But if you are interested in changing the world, it is your business – I am not interested. I am not a partner in that at all. The world is vast; if you want lo change it, you can.

Nobody has ever changed it up to now, and nobody is going ever to change it. It is so vast – you will simply be wasted. The very effort will destroy your life. What can you do? You have not made the world this way. You have just come in the middle – the drama has been going on for a long time, and when you are gone, the drama is going to continue. It will not stop by your going. There are millions and millions of people – and it is very complicated, and very complex.

If you are interested in changing the whole world, if you think before you can become silent, you have to silence the whole world, before you can enjoy, you have to make the whole world enjoy, then it is your trip – but it is doomed from the very beginning.

And this is one of the tricks of the mind to avoid inner search. You jump on every opportunity to avoid the inner search, so anything becomes a triggering. You start thinking about this and that –

the difference, and the poverty and the beggars, and the people, and a thousand and one things. But if you are interested in that, you can be. I never want to change anybody. If this is your happiness, do it, but then you are in wrong company; don't waste your time here.

Because my whole approach is individual. I am not a socialist. I am absolutely individualistic. And I am absolutely unashamed in it. If you are interested in your being, in your transformation, then I am here, totally available... something can be done. So make that very clear in your mind, mm?

These people here are not social workers or social servants. These people are here for their absolutely selfish ends. And I teach them to be selfish, because to me that is the only way to be in the world. And if everybody is selfish, the world will be very very beautiful. These do-gooders are very dangerous people. They themselves are nowhere and they go on interfering in other people's lives.

My approach is very selfish. First, look at yourself. First let the light be there. First let love be there. First let some inner treasure be available there... and then you can share. How can you share something that you don't have? You want to be loving – good! But do you have love? You would like to be compassionate, but do you have compassion?

Deep inside anger is boiling – and people are trying to be compassionate. Deep down is violence – and people are trying to be of service to others. Deep down is the murderer – and they go on saying, 'Love your enemy.' And they kill! They say, 'We are killing you for your own sake!' They destroy – but they destroy with a very good, happy, heart, because they are destroying you for your own good. They are sacrificing their life in destroying you... they are martyrs. I don't teach any martyrdom.

My approach is very simple, and my understanding is this – that if everybody is selfish, the world will be very much better. If you can look into your own self, and you can look into your own happiness, if you can create a small pool of happiness within you, you will start vibrating, pulsating with happiness. Whomsoever will come in contact with you will have a little share of it, because whatsoever we are, we are constantly giving it. Life is a continuous give and take. It is a pulsation, just like breathing – you breathe in, you breathe out.

If you are happy, happiness goes out, happiness comes in. If you are celebrating, your breathing becomes a celebration. You touch somebody's hand and you have transformed that man's being – at least for a moment; you have given him a glimpse, a taste. And of course you are related to many people, in many ways.... They all will start feeling.

Many many people who are selfish are needed in the world – they will become a small broadcasting station of happiness. And then whatsoever you feel like doing, you do. If you want to serve a beggar, serve. But first things first. Otherwise you cannot serve anybody because you have not served even yourself.

And god is not going to ask you, 'Why was somebody else a beggar, and somebody poor, and somebody dying?' – no. He will ask you, 'What have you done with yourself? I had given you an opportunity – has your seed sprouted? Have you flowered? Has your life been a fulfillment? Have you lived?'

If you don't live rightly, your whole energy becomes evil, des-tructive. Have you noticed the interesting fact that if you read the word 'live' backwards, it becomes 'evil' ?

Just spell your life a little wrongly, and everything goes rotten – it becomes evil.

So live truly, authentically, sincerely – that is the most funda-mental thing. I teach you life! I don't teach you service. Service comes as a shadow. A really alive person is continuously sharing his energy – whatsoever he has – because he knows that the more you share, the more you have.

So, that you have to decide, otherwise meditation will not be possible, because meditators are bound to be selfish people.

A meditator is simply forgetting the whole world. There are so many problems in the world – and he is sitting with closed eyes under his bodhi tree, meditating, watching his navel! He is really not a good person at all! There are people dying – you should go and help them to live. There are hungry people. There are orphans, there are wars going on – you should do something! And you are sitting under the tree and gazing at your navel.... Have you gone mad?

But a buddha, a christ, a krishna – they all flowered in deep silence. Of course once you have flowered, your fragrance can go to the winds, but never before! You don't have anything!

So my suggestion is: first be selfish, then altruism will come on its own accord. Then it has a beauty... a totally different quality. Then you are not a do-gooder. You don't impose anything on anybody. You are a sharer, and to whomsoever accepts some-thing from you, you feel grateful, because he has accepted something from you. Then there is no ego trip.

Just be here, meditate a little, do a few groups... and surrender to me is going to happen. If you ask me, it is already there. But you can wait, and think, and whenever you feel ready, come back and become a sannyasin. Or if you feel ready right now this moment, become a sannyasin this moment.

[The encounter group is present. The leader comments: ... many people are saying they know but they don't feel. They get the idea but not the feeling.]

Mm mm. That is one of the problems for the modern man – the feeling and the thinking have fallen very far apart. So it is bound to come again and again.

Tell them to move into some emotion – any will do. Anger will do, crying will do, laughter will do, loving will do, touching will do. So make some devices in which the person can be led slowly into some emotion.

Touching is very very meaningful. In fact, if the mother has not touched the child very deeply, the child will always remain divided between feeling and thought. Much hugging is needed – and that has disappeared. Breast-feeding is needed, otherwise the child never starts feeling. Now in the west, mothers don't like to breast-feed because their breasts will lose shape. They don't want to hug too much... touch is almost a taboo.

I was just reading about one japanese sculptor whose works were being shown in New York. The curators of the american museum were very much confounded, because he insisted on one thing

which was never heard of before. He insisted that below each of his statues he wanted a small sign – there was no trouble; they said that he could have a sign – but the sign read: 'Please touch' – statues! He said, 'I won't allow my work if these signs are not allowed in the museum. Then there is no need for my exhibition. Unless somebody touches my statues, how is he going to feel?'

The curators could not believe what this foolish artist was wanting, because in american museums you have the sign, 'Don't touch! Keep aloof!'

And that is not only in the museum – in life also, touching has disappeared. So this is the problem that arises – the person has not been touched in his childhood, so he does not know how to feel, because touch brings the feel.

You can devise methods. If somebody says he cannot feel, then let him lie down – touch him, hug him, let him feel the warmth of the body. Mothering techniques will be needed. If a woman can help, it will be good. If the woman can play the role of the mother, it will be good. Let him move backwards again to his childhood – when he was small and he was hankering for warmth. Warmth is food for the feeling part – that's what is needed.

Then he will start moving into emotions. He may start crying... then help him. He may get angry, may move into a tantrum... then help him. But touch seems to be the gateway, so try with touch methods.

[A group member says: It's a hard group, but a lot of things have happened already.]

I know.... It is hard because a few blocks have to disappear, and whenever a block has to disappear, it feels very very painful. It hurts, because the block has become part of your body, your mind... it is part of you. You have become connected with it, and then you have to drop it – it hurts. But once you have passed through it, it is such a relief and such a freedom.

The group has helped you tremendously. And the harder the group, the more it helps, because whatsoever feels comfortable simply means that it fits with your pattern. And whatsoever feels uncomfortable means it doesn't fit with your pattern, so you have to change the pattern somewhere. If one becomes defensive, the opportunity is lost. If one remains courageous, and goes into it howsoever it hurts – it cannot kill – one becomes more freed, more flowing.

And one thing I wanted to say to you: last time I deliberately tried to confuse you. It is one of the oldest techniques; I call it the confusion technique. I wanted to see how it affects you. And its purpose is fulfilled, so you can forget whatsoever I said to you in the last darshan, and you can revert back to the first darshan. You need not be worried about forgetting, moving into oblivion; forget about it, mm? Simply remain alert, aware.

I wanted to see how you reacted to it. You tried your best, but it won't fit with your nature. I wanted to see exactly if it can fit with your nature or not, because if it can fit with your nature, awareness won't be of much help – but it cannot fit.

And there is no way to know before you try, because man is not a mechanism – man is a freedom. All possibilities are open, so one has to try. And it is always good to try the opposite. It imme-diately

makes things clear. If you are trying awareness, it is good sometimes to try unawareness. Then things become very clear – whether you can move into it or not.

If you cannot move at all... and you tried, but you cannot move into it at all. It won't come naturally to you. So now we can move to awareness. Follow awareness and remain alert, and watchful, and a witness.

And always remember, whatsoever I say, even if sometimes it feels contradictory, try to do it.

CHAPTER 6

Mystery is he Intrinsic Nature of Things

9 December 1976 pm in Chuang Tzu Auditorium

[The Soma group is present. One member says:... my body was weak, but I think it became much stronger when the blocks were removed from the heart area. There was a very very strong movement... energy going up to the head.]

It has been helpful, it has been a blessing. And of course you become afraid, because when such incredible things happen, it becomes difficult because you cannot control, and you don't know where it is going to land you. It is almost like a person is going mad, and the boundaries of madness and of real sanity, overlap. And when the energy really takes possession of you, it is almost as if you are possessed by some spirit. It is your own energy, but it feels as if somebody has entered you and taken possession.

When blocks melt, great work is needed, and your energy moves really fast, with incredible velocity. Only then the heat is created in which the block will melt.

In India we call the whole process, 'tapascharya'. Tapas means heat. And the heat is needed, mm? because a block means some energy has got frozen there. Some energy has lost its moving quality, has become stagnant, as if an ice cube, frozen. Now much heat is needed to melt it, and only when it melts will you feel flowing. One block can divide your whole body.

[Osho checks his energy. The group member asks about doing the twenty-one day solitary vipassana. I've done vipassana... and it was a very rich and transforming experience for me.]

I think that rather than doing it alone, repeat one vipassana group, because this energy can still have some eruptions, and when you are alone you may not be able to know what to do about it, so it is

better in the group. Repeat one vipassana, and then I will see. If the vipassana is perfectly silent, then I will send you for twenty-one days, otherwise not. Mm? because twenty-one days solitary can sometimes be dangerous in the situation in which you are. You can do some harm to your body. The energy can take possession of you so much that you can start beating your head against the wall; you cannot prevent it.

So repeat the group, and then we will see. But soon you will be able – the energy will settled again.

[Another group member says: I think my heart has opened. I've been feeling really scared – really vulnerable.

Osho checks her energy.]

When the heart opens one feels scared, because the opening of the heart means your love energy has started moving. And the love energy is exactly the same as death. In love, one dies – that's why people are afraid of love too. They only go so far, and they always remain at a safe distance from the other so they can escape if things turn bad or dangerous. People don't open their hearts even in love, because when you open your heart, somebody can simply kill you.

You will be surprised to know that just the idea of somebody killing you will become your death. One becomes so vulnerable... just the idea. If you are so open to somebody, then you become absolutely receptive, and the receptivity becomes telepathetic. If the other person thinks, 'You should die,' you will die immediately. That's why people remain with closed hearts – to protect themselves.

So when the heart starts opening, one feels very much afraid – but the heart is opening towards me, so you don't be worried about it, mm? Even if I kill you, it will be better than your life! So don't be worried. You are not going to be a loser.

[She answers: I'm scared of you killing me!]

That's right – fear is natural, mm? But don't close. Let the fear be there – remain open.

That is the beauty of a master-and-disciple relationship, because when you are a disciple, you become open only to your master. Your vulnerability is directed – you are not just open.

Have you watched some hypnotist working? When the hypnotist works on somebody and he says, 'You are completely hypnotised; you are unconscious now, fallen deep asleep,' the person falls as if into a deep sleep. If somebody else shouts, he will not listen, but if the hypnotist even whispers, he will listen. He has fallen asleep to the whole world – except the hypnotist. Just a small link remains between the hypnotist and the hypnotised.

Exactly the same happens between a master and a disciple. The hypnotist has to hypnotise; it is a deliberate effort. The master does not use any deliberate effort; his very being is hypnotising. It is not that he hypnotises you – it is his very being that hypnotises you.

So when you start opening, your flower opens towards the master. You have seen the sunflower? It simply opens towards the sun, and when the sun moves, the flower moves. The sun is in the east,

the flower faces the east. In the evening when the sun has gone to the west, the flower moves to the west. When the sun has gone below the horizon, the flower closes; it opens only for the sun. The sunflower is exactly the symbol for the disciple.

Have you watched mohammedans praying? Whenever they pray, they face mecca – wherever they are, all over the world, mm? they bow down in the direction of mecca. That is very symbolic – their master once lived there.

There is a story in Buddha's life. One of his most intimate disciples was sariputra. When he himself became enlightened – when Sariputra became enlightened – Buddha said, 'Now you can go and spread my message. There is no need now to hang around me. You can go. Wherever you go I am with you.' So, very reluctantly... even though he had become enlightened so he could not say no, but very reluctantly – because he didn't want to leave buddha; he wanted just to be in his shadow forever and forever... even though he had become enlightened, and now there was no attachment left, but still, reluctantly he left. But wherever he was – morning, evening – he would bow down in the direction of the buddha.

His disciples enquired, 'What do you do? Why do you bow down in a certain direction every day morning and evening?'

Sariputra said, 'There moves my master.'

But they said, 'You have become enlightened yourself!'

He said, 'That doesn't matter. Even when the sunflower has completely flowered it goes on moving towards the sun. The gratitude remains.'

So the fear is natural... nothing to be worried about it. But because of fear, don't close. And when you open here as a sannyasin, you open towards me. That's why I insist so much for sannyas, because I see the danger and the problem. If people are here they say, 'Can't we work without taking sannyas?' I say, 'You can work – because it will be too much for them to understand what exactly the meaning of sannyas is. They can work, but if something goes wrong, or if they start opening, they won't have any direction. And if you don't have any direction when you become vulnerable, it is very dangerous, because anything can enter in you. Sometimes evil forces can enter you.

If you are not a sunflower and you don't move towards the sun continuously and you don't keep track of the sun, then any evil force can enter you, and all efforts will be destroyed. You will get into such a mess that it will be difficult to take you out of it.

But when you love a master, naturally your heart flower goes on moving; not that you have to make any effort. Wherever you are – anywhere in the world – you will be facing me. So remain vulnerable to me. Just become more and more open. It has been good....

CHAPTER 7

When Wisdom can Dance Laugh Enjoy the Ordinary Only then it is Authentic

10 December 1976 pm in Chuang Tzu Auditorium

[A mother brings her five-day-old baby to take sannyas.]

Deva means divine, and seva means service; in the divine service. And the whole responsibility lies with you, because a child cannot take the responsibility of sannyas. So a few things to be remembered....

One is – give her as much freedom as possible, because finally sannyas is absolute freedom, so give her the taste of freedom. Don't try to make her obedient. Allow her rebelliousness – in fact, help her to be rebellious. If parents help their children to be rebellious, the world will be totally revolutionary. And that revolution will not be political. It will not be a revolution that happens once and then stops; it will be a permanent revolution – because each generation will bring it again onto new altitudes of being and new spheres of consciousness. New spaces will always be opening.

Man has been killed because of obedience. Too much obedience means that you are poisoning the child. It is difficult for the parents to have a disobedient child, but the difficulty arises because you require obedience from the child. Once you allow it, suddenly there is no difficulty. You are happy because the child is disobedient. And because you are happy, the disobedience can never be des-tructive, because there is nothing for the child to react to.

The children become disobedient because you force obedience on them. So mediocre children surrender. If the child has some energy, some intelligence, he rebels. If you allow disobedience and

the child lives in the climate of freedom, he will not disobey you. This is the paradox: if you force obedience, there is a possibility that he may disobey, or he may become dull – both are dangerous.

If he becomes dull, he becomes dead. He will miss the whole of life. He will live in a sort of stupor. Or if he becomes reactive, and whatsoever you say, he denies, then too there is danger – he may move to the other extreme. Balance is what is needed.

When you bring up children in a climate of freedom, there is no need for the child to become stupid, and there is no need for the child to become reactionary. Then out of the child's growing consciousness, a sort of discipline arises which is not enforced from the outside... which arises from within him, from his own core of being.

So give as much freedom as possible – one thing – and she will turn into a great sannyasin.

And the second thing – give as much love as you can... and it is never too much! So never be miserly about love. The whole world is suffering because the mothers have been too miserly... they have not loved. They talk about love, but they have not loved. Their love is just lukewarm – it is not passionate.

Maybe they fulfill a social formality. They have to do certain duties so they do them, but it has no passion in it. When love has no passion, it is of no use – it freezes the soul of the child. So love passionately. God is born to you! New life has entered through you! Be grateful, be thankful – your prayers have been heard.

Love as much as you can, and never be worried that too much can spoil. Love is never too much, and love has never spoiled anybody. What spoils is not exactly too much love.... Sometimes it appears as if too much love has spoiled a child; it is not really love that has spoiled – the parents never loved the child, and then they overcompensated.

The mother feels no love for the child, so she brings too many toys to overcompensate. The mother does not love the child, but then she goes on giving cookies and ice cream, mm? just to compensate. She yields to any nonsense of the child because she feels guilty that she has not loved. If you really love the child, you never overcompensate – there is not need: you are never guilty.

If you really love the child, there are moments when you can say a strict 'no' and the child will understand. If you love the child, you can be hard too, and the child will understand. If you don't love the child, you always have to be polite and soft. That spoils. It is cunningness – that compensation, it is not love.

So these three things: First, give as much freedom as possible; second, give as much love as possible; and third, never give any ideology, never give your ideas.

Let the child be acquainted with everything that is possible – your ideas included – but only acquainted. No need for the child to follow your ideas. Just tell the child to choose on his own. If these three things, simple things, can be followed... and you will have to, mm? because I cannot make the child right now responsible. Until the child is grown-up, you have to fulfill this requirement. And if you can, you will be happy, and the child will be too.

Anand means bliss, and sudheera means wise, wisdom; blissful wisdom. And I make it a condition: if wisdom becomes serious, loses the quality of joy, it is worthless... it is dead. When wisdom is happy, bubbling with joy, when wisdom can laugh, when wisdom can dance, when wisdom can enjoy the small, ordinary things of life, then only is it alive and real and authentic. So remember that.

There is a tendency in humanity to either remain foolish, ignorant... then people are very happy. Their happiness is superficial. Deep down there is turmoil, but they can laugh. When these same people become interested in religion, spirituality, they become very serious. Now their seriousness has a depth, but it loses laughter. Again they become lop-sided.

Somewhere a deep synthesis is needed where you can be ordinary and extraordinary together... when you can enjoy the very ordinary life with extraordinary wisdom... when you can be even foolish sometimes.

A real wiseman is capable of being foolish too. If a wiseman cannot be foolish, he is not relaxed, he is very tense. If a wiseman cannot sometimes be like a small child, he has not yet attained. Then it is knowledgability, but not wisdom. He is pretending. He may have come to accumulate much knowledge, but deep down he remains the same. He is afraid... still afraid!

The real wise person is always childish. He can have fun and he can laugh. A real wiseman always has an ingredient of foolishness in him.

So remember that, mm? Wise you have to become, but you are not to lose laughter, and you are not to lose joy and delight – not at the cost of laughter!

Nijananda means the one whose bliss is infinite. Nij means one's own self, and ananda means bliss.

There are two types of people in the world: one, who will find god through relationship. He will need somebody else as a mirror, and the relationship will function as a mirror – what the Jungians call the extrovert. And then there is another type who will find his mirror in himself; he has no need for any relationship. Not that he has to avoid relationship, not that he has to escape from relationship, but there is no necessity for relationship. He can close his eyes and find himself. He is what jungians call the introvert.

You are the second type. You can simply close your eyes and be in yourself; there is no need for anywhere to go. Just dropping inside your own being you will come to know all that is needed to know.

I'm not saying avoid relationship – I am never against relationship – but relationship will not be the door to self-realisation for you. Or we can say in other words: there is one type who moves through love – love needs the other – and the other type moves -through meditation. Meditation doesn't need the other... and you are the meditative type.

Once you know it, things become very much easier. And that is the function of the master: to see exactly where you are – because your journey will start from there – and to say exactly where you can go, what your potentiality is. Otherwise much energy is wasted in doing this and that... moving from this path to that path. Once you certainly know that this is how you are, then things start happening and everything falls in line.

So remember this: walk – remain centred; talk – but remain centred; eat – but remain centred. Move slowly, walk slowly, eat slowly, so that you can constantly remember yourself. Remain witness of each act that you are doing.... And that is going to be your sadhana – to become more and more aware.

Nikhil means the whole existence, the total existence, the total, and prem means love; love for the total.

Never be satisfied by the part. Go on moving towards the total, the huge, the enormous. Existence is vast, and we have become satisfied with very small things.

Somebody is satisfied with a small bank account – mm? Just look at the stars, and look at the universe – and somebody is satisfied with his bank account! Is there any possibility of being a more stupid man? Or somebody is satisfied by just becoming a little famous.... This earth is very mediocre. Even if you become famous to the whole world, the whole humanity knows you well and your name becomes a household name, still this earth is very small! The sun is sixty thousand times bigger than the earth, and the sun itself is a very mediocre star. A million times bigger stars are there, so what is the point of it all?

Never be satisfied with that small, otherwise you will be imprisoned in the small. Always look at the boundless – because only with the boundless is there freedom. Look at the vast. It terrifies, it makes people afraid. That's why people go on looking at the earth – they don't look at the sky! It is scary because it is so vast! And in that vastness we are nobodies.

If you look at the vast you are a non-entity, so you stop looking at the vast. You start looking only at the non-entities, and in comparison with them you are bigger, and this and that – richer, more intelligent, more educated, more powerful....

I would like you to watch the vast. When you are near the ocean, just sit, and just see the vastness of the ocean. Or just lie down and look at the stars in the sky – at the sun, at the moon.... Become more and more in tune with it, and that vastness will turn you on! It will take you to far away stars. Let that be your meditation.

What have you been doing in brazil?

[The new sannyasin answers: I'm working as a gardener.]

You like gardening? That's very good – that will go with your new name. It is better to be with trees than with man, because trees have never been as ugly, as mean. They have not produced a single adolf hitler, no vietnam. Trees are still pure. Gardening is fantastic. To be with nature is very very good. That is very close to god. Only one step more... and nature can become the stepping stone.

If a person works with mechanical things, by and by he is reduced to a mechanism himself, because it is very difficult to remain aloof from your work – you become more and more identified with it. A person continuously working with a machine is keeping very bad company.

Machines are not going to become men, but the man is bound to become a machine. When you are with nature, it is better. Something more is possible.

And you have to work for me – brazil needs me. Much response is there... just a little groundwork, mm?

[To a seeker taking sannyas, Osho says:]

... forget the old name completely, mm? Drop it from the consciousness as if it never belonged to you. Be completely new from this moment... just a blank paper, so I can write something on it. I can make you a beautiful scripture, but the old writing has to be washed away.

And it is very simple – just a decision is enough. Once you decide consciously, 'I drop the past,' it drops. Not that you have to do anything else – just an intense desire to drop it is enough, and then you become available for the future, for the present.

Deva rajen. It means divine king. And that's how I look at everybody. Everybody is god-incarnate... maybe incognito, maybe hiding, maybe not saying so to everybody, maybe himself having forgotten – but that's how everybody is: a divine king. That is the meaning of jesus when he goes on saying, 'The kingdom of god is within you.'

So I declare you a divine king. Now it is up to you to remember it or to forget it. If you remember, soon it will become very very natural, because it is your nature; you just have to claim it.

CHAPTER 8

Delight is in My Presence

12 December 1976 pm in Chuang Tzu Auditorium

[The previous night of December 11th was Osho's Birthday Celebration Darshan, which was open to everyone. There was singing and dancing in his silent presence.]

Deva means divine, nirvesham means delight.... And all delight is divine. Pleasure is not divine – delight is always divine. And the distinction between pleasure and delight has to be under-stood. Delight is always of the immediate. You see a bird on the wing – and suddenly there is delight. You see a sunset and the clouds are luminous with the light – and there is delight. You don't even become so conscious that you were filled with delight; only later on when it has gone – when the sun has set, when the dark night has descended, and the clouds are no more luminous – then retrospectively you will become aware that there was a great moment, there was joy, and it is no more now.

Now you think about it... now you start bringing the mind into it. Now it starts turning into pleasure. When the mind takes possession of a delight, it turns into pleasure. So pleasure is of the past and of the future, and delight is only of the present. In fact when it is there, you are not – hence it is divine. It brings a moment of egolessness.

You come across a beautiful face, and for a moment you are lost. You lose all self-consciousness... it has possessed you. You don't know that it is pleasure yet. It is so sudden, how can you know it? For knowledge, a little time gap will be needed. You will know it when it is gone, when it is no more there. Then the mind comes in and starts brooding and interpreting that it was beautiful. You would like to have it again and again and again. You would like to repeat it. Again tomorrow you would like to see this face... again tomorrow you would like to see the sunset.

When delight is, you are not. When you are, delight has departed. Now you can think of the past delights. When you think about the past delights reflected in the mirror of the mind, it becomes pleasure. Then of course you start thinking about how to have it again. Greed arises.

Delight is beautiful – pleasure is ugly. That which is gone is gone. Just know deep-down that it is over, and don't think about it – it is pointless. You cannot create it by thinking. In fact if you think about it too much, you will create a barrier. Forget all about it! It has been there; feel grateful, and forget all about it – it is over. And don't ask for it in the future.

If you ask for its repetition, there are only two possibilities: one, it may be repeated, but then it won't give you delight. Never does any repetition give you delight. How can repetition give you delight? It can simply create more boredom – you already know it. It is as if you have gone to see the same movie again. How can it give you delight? It is a repetition, and you already know what is going to happen – the surprise is lost.

So if your desire to repeat it is fulfilled by some chance, by some coincidence – again tomorrow the bird on the wing, again tomorrow the rose flower, again a child giggling, again the sunset, and the light on the water – maybe by coincidence it is there, but then you miss. Now you already know. It is a pleasure, so you are there. The shock is not there – that shock that makes you disappear. And of course it is a boring thing; it is boredom.

If it is not fulfilled – which is more possible in the nature of things – then you are frustrated. If your desire is fulfilled, you gain nothing; it is tasteless. If it is not fulfilled, you lose much; you feel very much frustrated now – why not today again the same pleasure? In both the ways you are a loser.

So remember this: delight is good – I am all for delight – but I am absolutely against pleasure, because pleasure is a false coin. Either it is of the past or of the future – it is never herenow. Herenow is what I call delight.

So live each moment delightfully, and again and again forget it so it never becomes a repetition. And never desire for it again. It will come in millions of ways, and it will always be fresh and virgin. Do you see the difference?

So now, by and by start dropping pleasure, and hold more and more delight in your being.

[The new sannyasin says: I feel like I've been close for a long time. There's something that keeps me from taking off.]

Mm mm. I understand. First do the camp, and after the camp you join sufi dancing. Mm? for ten days you join the sufi dancing. Dance will help you very much, and music will become your meditation.

All these things that you have done are more or less intellectual – they have not penetrated your heart. (Nirvisham had said he'd done many groups before.) They are head things. Something of the heart is needed, but the problem is that if you do something about the heart, again it becomes a head thing. If you do something about the heart, you do it from the head. And the head has become so predominant that even when you feel, you think you feel. It is not really feeling – because vou always remain in control.

Something is needed as a device in which your head is not involved at all, and you are not asked to control. So first do the camp – do all the meditations. And the point that has to be remem-bered is: get lost! It is not a question of analysis. In fact you don't have any problem – it is not a question of analysing it. You simply have a block... and this is a totally different thing.

A person who has a problem may be helped by psychoanalysis, or many therapies that have come as offshoots of psychoanalysis. Sigmund freud remains the grand-dad of all these therapies. Even those who think they have rebelled against the grandfather are still in his will. Even if they feel they are rebelling, they are reacting to him, and deep down he controls. So when there is a problem, psychoanalysis or any other psychotherapy that has come out of psychoanalysis may be helpful. But when a block is there, it is not a problem. You simply need a situation where you can start melting.

It is not a problem at all. How can you analyse a block? You simply need a situation where you start melting. As I see it, it is just around the heart like a crust. And if you can't feel, you can't live. Feeling is life. Thinking is very stale. It has no pulsation in it, it is very dead – a computer can do it better. No computer can feel. Computers can think well and better than man – so that is a mechanical thing. Feeling is the real home – but there is a hard crust around you. You are not to do anything; you are just to put yourself in a situation where it starts melting.

For example, if you want to have a suntan, you simply lie down naked on a beach and you allow the sun to do the work – what else can you do? If you are feeling hot, you go to a swimming pool, you float on the water – what else can you do? When you are feeling tired, you rest. You create a situation in which you move to the opposite.

In this camp, function as a drunkard – dance to oblivion. It is not something that you can control. One day suddenly you will see that the crust has broken – and you were not doing anything to break it. You were simply dancing or moving, enjoying, delighting, and suddenly something has broken inside. You will hear it breaking, and immediately you will see a transfiguration. You have entered another world... you can feel. Delight in my presence, and let me do something. Now you are a sannyasin, it is my responsibility; you can rest, mm?

[A sannyasin has brought his mother to meet Osho, and says: It's been very difficult.... Just wanting her to see what's here... to really see what's here. Many buttons are pushed.]

No, don't make any effort. That sort of effort is not of help – it hinders. Once a person starts feeling that somebody is trying to convert, he becomes resistant, becomes defensive. It is natural.

And I can understand you too – you love her, so you would like her to see what is happening here. So your standpoint is natural too, but try to understand her standpoint. If you try too much, that very effort will become a barrier. Just leave her. Help her, serve her, and just leave her absolutely free. If she wants to see something, she will see. If she wants, help her, otherwise don't enforce in any way.

Nobody likes a missionary – nobody! People hate missionaries. And that's natural – they should hate – because missionaries have done such harm to humanity.

But it happens naturally that when you have seen something, you have felt something, you would like to share it with all those you love. But be a little wiser – that is not the way.

Let her see for herself. If she feels something has happened in you, it will be a natural, spontaneous thing for her to enter into things. And it is more difficult when the relationship is that of a mother and a son, father and a son; it is more difficult. It is very difficult for the parents to understand that their son can be wise – it is very difficult. It is almost impossible! She has known you from the very beginning – she knows how foolish you have been!

When she talks about you to others she will make a hero of you – that's another thing – but she knows how foolish he is – and now he has got into this! She cannot believe it. The difference will always remain the same; your age difference will always remain the same. For the mother you can never grow. If you are twenty years apart, you remain twenty years. You may become fifty, then she will be seventy; you will become seventy, she will be ninety. That twenty years gap always remains the same.

A mother can never think that you have become grown. That is part of mother's love – she always regards you as her child. So when the child starts propagating something, the mother thinks, 'You yourself are a fool, and you are trying to make a fool of me too.'

Never do that. Take care, mm? whatsoever her needs, they are to be fulfilled, do, mm? And don't come between me and her – let it be direct. It will be easier.

Never argue. Argument never convinces anybody. At the most you can silence somebody – but that is not conviction. Argument irritates and the other also tends to argue, because it becomes a ego fight. It is not a question of whether what you are saying is right or wrong; it is a question of, 'You are saying it – and you are trying to prove me wrong?' It is always a question of, 'Me wrong or you wrong?' It is not a question of truth. So all arguments create an irritation. Then a counter-argument is created.

Never argue! and never look at it in this way at all. If she does not feel good here, she does not feel good... and that too is good! That's okay. The whole world cannot feel good here, everybody cannot feel good here – and that's how it should be. She knows what is good for her. If she feels that yes, something suits her here, she will immediately know. If you are after her too much and she feels that you are after her too much, even if she feels that something is good, she will not say. She will avoid it, because that will be losing the argument.

I have never argued with my own parents – never! I would go to my village, and they would always ask, 'What do you go on doing?' I would always avoid telling them. They had to enquire of other people what I was doing and what was happening. Many other people would tell them that this is happening and that is happening. It was unbelievable – their own son! Nothing has happened to them, and so much is happening to everybody – how can they believe it? I would never say anything to them.... I would go and just be with them.

By and by they started coming to the camps, and other people would say, 'Why don't you take sannyas?' They waited for me to say something but I never told them to. I knew that if I said to them to take sannyas, they would, but even to say it would be violent. Maybe they were not ready, and they could not say no, so it would be interfering. I never asked them!

Many people would say to me that they were ready, they were waiting for me, but I said, 'I am not going to say anything. If they are ready, some day they will ask me.' And when my father asked

me, only then I initiated him into sannyas, so then it was just a total revolution in my father. I had to wait for it. Then his ego simply disappeared! If there had been even a slight effort from my side, he would have resisted.

And a very rare phenomenon has happened. Buddha tried with his own father and it was difficult; jesus tried with his own father and it was difficult. I have succeeded because I never tried – that is the key!

So don't.... Otherwise you will become worried, and you will become tense, mm? because you have brought her with so many ideas – that she may become happy and she may become a sannyasin – and now you see that she is not getting into things. You will become worried and anxious, and your anxiety will not be good. Be relaxed! Your relaxation will be the greatest argument possible.

If she can see that you are not even anxious to convert her, then there is a possibility.... And there is no hurry! Leave it to me – I can persuade people! (laughter)

I have already persuaded her! (laughter)

[To the mother:] Just be here and enjoy. Nothing to be worried about, mm? If something is going to happen, it is going to happen. If there is something, it will click, and then nothing bars the past. All the conditionings, and all the concepts, and all the ideologies – nothing can prevent it.

There is no need to be worried about it at all. Mm? I am happy that you are here. This time you are for him – next time you will be for me... but just be here. This time you are via – next time you will be direct. Nothing to be worried about. Just enjoy!

If you can do a few meditations, do. Get into some meditations, some dancing and singing.

[A sannyasin, weeping, says: Something that came up during primal was that even though I see what my parents did to me I'm still doing the same thing to my kid. So many times my own needs get in the way of what she needs. I can't seem to give her any help. And I think I'm doing her harm.]

Mm mm. One thing to be understood – that ordinarily what-soever has been done by your parents becomes an engrained pattern; that is the only way you know what is to be done with the child. Whatsoever your mother did to you, that is the only way you know how to be with your child. So it is natural – nothing to be worried about – but now that you have become conscious that something has gone wrong in it.... It is good that you have become conscious, but now don't become worried about it so much, other-wise you will not be able to do anything. You are conscious that something that your mother did to you, you would not like to do to your child – so become conscious; that's all that you can do! Whatsoever you are doing, become conscious.

And don't try to overcompensate – that's what I think you are trying to do. Now you think you are not enough – you are not giving enough love, enough care – but whatsoever you can give, you can give! How can you give more? Do your utmost, and if you cannot do more, don't get depressed about it, otherwise your depression will harm the child.

By and by you will start feeling that because of this child you are feeling inadequate, and you will take revenge. Because of this child you are suffering... this child is creating guilt in you. So whom are you going to take revenge with? – with the child.

One thing – you have become aware that you are not to do the same things; good. Now become aware, that's all. And when you start doing some old pattern, relax – don't do it! And this over-compensation – that you have to love much, and you have to become the greatest mother in the world – this nonsense has to be dropped, otherwise you will feel so false, and that you are falling short of your ideals. You must be having some ideal now. Your mother has not done that idealistic thing; now you have the ideal and you have to do it with the child... and all idealism is dangerous.

So be realistic. Don't create a fiction. You must be living in a fiction. Never live with a should. Live with the is – that's all there is. Whatever is, is.

If you can give this much love, this much love you have. How can you do more? From where will you bring more? And if you become worried too much about more, you will not be able to even give that much which you could have easily, because from this worry, depression, anxiety, guilt will arise and you will start feeling in a very bad space – and because of this child! If there were no child, there would be no problem. So the child will become a problem. Drop all this nonsense!

Simply be yourself. Whatsoever you do, do. More is not possible. Accept yourself! These shoulds are all condemnatory. This is how people move from one extreme to another.

The older generation used to think, the mothers used to think, that they were making great sacrifices for their children. They were always exhibiting that they were doing this and that. That was harmful, because love should not be a duty, and it should not be talked about. You love because you feel happy. You are not doing anything to the child; you are doing something because you love to do it. The child is not obliged to you, he is not to pay you back. You love to be a mother, and you should be grateful to the child.

But the older generation was not grateful to the child. They were always hoping that the child would be very very grateful, and when they found that the child was not grateful, they were very much frustrated.

Now you have moved to the other extreme. This is what can happen through primal and other things. Now you think that you are doing harm to the child. Your mother was thinking she is doing good, and then she did harm. Now you are thinking you are doing harm to the child. Just think – even thinking she was doing good, harm happened through your mother, and now you are thinking that you are doing harm to the child. What is going to happen?

Just be natural – these extremist points are not good. In the old times children use to be afraid of the parents, now the parents are afraid of the children – but fear remains! The wheel has moved, but it is the same fear; whether from this side or from that side. Fear has not disappeared; and a relationship can exist only when there is no fear. Love is possible only when there is no fear.

If the child is afraid of the parent, love is not possible. If the parent is afraid of the child, love is not possible. How can you love in fear? Now you are afraid of the child – that some harm may happen, that you may do something wrong. You will become so self-conscious about it – so much so that you will do harm, because you will lose all naturalness and all spontaneity.

Just try to be a human being. Don't try to be an idealist and don't try to be a perfectionist. All perfectionistic people are neurotic. A sane person is never a perfectionist. Whatsoever he can do, he does, and then it is finished. So simply be yourself.

And one thing for you and for every body else here: the relationship between the child and the mother is such that it can never be perfect – it is impossible. Some problem will always be there. You change one problem, another will arise, because the very relationship is such.

The child is helpless, the child has no individuality yet. The mother has an individuality. She is not dependent on the child, and the child is dependent on the mother. Both are not equal... cannot be. The mother has power and the child has no power. Now this is natural... you are not responsible for it. If somebody is responsible, maybe it is god.

If you give too much freedom to the child, he will die from freedom. If you discipline him too much, you will kill him from discipline. And there is no way to know where the demarcation line is. So whatsoever you do is going to be wrong. If you give too much freedom, the child will be spoiled. If you don't give enough freedom, the child will be spoiled.

And down the ages people have tried all alternatives. Sometimes they have tried to discipline the child absolutely. Then whatsoever comes out is an adolf hitler, nazism, fascism; that's what happened in germany. For a hundred years they had been trying to bring up the child according to the perfectionist ideal – obedience, order, discipline – so the soul was destroyed. A very very powerful german race was created, but there was no soul. Now that failed.

The pendulum has moved in America. Seeing that it failed... it created Japan – Japan is a very very disciplined country – and Germany... seeing that they created such havoc in the world, such hell, the world mind moved. Intellectuals started saying, 'No more order, no more discipline – freedom!' So the freedom has created the new generation – the flower children, the hippies, the yippies. Now if they win, the society will be destroyed completely, because no technology can exist with hippies; no clean, hygienic society can exist with the hippies. No sort of family can exist; everything will be simply topsy-turvy.

They will create another ugly world, and again seeing what hippies have done, people will start moving. Then by that time they will have forgotten nazi Germany, and Hitler; they will again start thinking about how to discipline the children. This is how it has been happening down the ages again and again. But whatsoever you do goes wrong.

So my feeling is: please don't try to do anything. Simply love the child, and leave everything else to god. Love the child, and whatsoever you can do, do. But that doing should not become such a deliberate act as you are trying to do. Simply love! You are a human being with all the flaws and limitations of a human being, and now what can you do?

The child has chosen you to be her mother – it is not just your responsibility. The child is also responsible. She must have some karmas to be born to you, otherwise why? She could have chosen.... There are so many women always ready to receive. She has particularly chosen you, so not only are you responsible – she is also responsible.

Now just be natural and be happy! Whatsoever happens out of happiness is good. And whatsoever creates misery in you, drop all that nonsense. Now you have become so miserable. Rather than being happy that you are a mother and a child is there, you are becoming miserable. Your misery will certainly be reflected in the child. The child by and by will become aware that her mother is miserable because of her. Your guilt will be reflected, and you will create a complex in the child.

Forget about it! Dance with the child, love the child, hug the child... and be natural! Don't listen to the pundits and the experts – just be natural! Don't you see all the animals? Nobody teaches them how to be a good parent; there exists nothing like transactional analysis – and they are good parents. Who bothers? Only man is very difficult.

There have been societies where the child has not to be hugged, because that destroys the child. Too much hugging makes him sissy and limp, spineless. He should be strong from the very beginning, he should be forced to stand on his own feet. And there are societies which say to hug the child, otherwise he will miss the human warmth and he will never be able to love anybody.

Now what to do? In the morning, hug, and in the evening, discipline? What to do? How to divide? One hour hugging, one hour discipline? But then the child will be confused. And he will become very suspicious of the mother – that she seems to be schizophrenic: one hour she is just sweet, another hour she becomes such a great disciplinarian. The child will become very worried – she will not know what to do with the mother.

Whatsoever you are, that you have to share with the child. And whatsoever happens to the child, the child has to take her own responsibility too!

Now, in the american mind, this is such an absurd notion – you go to the psychoanalyst and he will say that something is wrong between you and your mother, so your mother is responsible. Now he has taken responsibility away from you... it feels very good. Even grown-up people are so foolish, mm? – lying down in a foolish way on a psychoanalyst's couch, saying silly things, and the psychoanalyst says, 'You are perfectly right – it is just because of your mother and your relationship with the mother, so your mother is responsible.'

And who is responsible for the mother? – her mother! And who is responsible for her mother? so on and so forth. Finally you find eve! Nobody seems to be responsible then.

I don't say that they are absolutely wrong – nobody is ever absolutely wrong – but people are only extremists, and extremism is wrong. Yes, your mother is a little responsible because she was your mother. Your father is a little responsible, but finally, you are responsible!

Whatsoever you have made yourself, others have helped, but in the ultimate analysis you are responsible.

This is one of the basic things religion teaches: you are responsible. Once you feel that you are responsible, you become free; you have a freedom to choose. And then you are no more worried about the past because how can you undo the past? The mother has happened, the birth has happened – now what to do with it? It is gone!

If you are aware, in this moment of intense awareness, the whole past can be burned out. There is no need for any primal therapy. It is only for mediocre minds that you have to go into such things. If you are really intelligent, just a single moment of awareness – it is finished! The past is no more there! You can cut yourself away from it in a single stroke. There is no need to go inch by inch.

In a single stroke of understanding, you can cut yourself away from the past – that's what I mean by sannyas.

So just be natural, loving and don't carry any ideals. Don't listen to experts; these are the most mischievious people in the world – the experts. Just listen to your heart. If you feel like hugging, hug. Sometimes you feel like hitting the child, hit. And don't be worried that some great psychoalanyst says not to hit the child. Who is he to dominate you? From where does he get the authority?

Sometimes it is good to be angry. The child has to learn that his or her mother is a human being and that she can be angry too. And if you are angry, the child feels also free to be angry. If you are never angry, the child feels guilty. How to be angry with a mother who is always so sweet?

Mothers have tried to be so sweet that their whole taste is lost – they become like saccharine... they create an artificial diabetes. Don't be just sweet – sometimes bitter, sometimes sweet as the mood arises. And let the child know that the mother has her own moods and climates – she is a human being just as he is. And the child will see that if the mother can be angry, he can also be angry. And it is good. Yes, sometimes not to be okay is good. So drop this, mm?

[The enlightenment intensive group was present. One member says: It was the question of 'Who am I?' which was very agonising to me.]

It is agonising, because if you go deep into it, it creates the greatest ecstasy possible... but the way to ecstasy goes through agony. It is agonising because the moment you ask, 'Who am I?' you become aware that you don't know. Not knowing is very agonising, it hurts the ego: 'So I don't know even myself?' This is too much. 'I was always thinking I know everything, and I don't know even myself.'

This is unacceptable to the ego. The ego feeds on knowledge, information – and this is very very sad: what else to claim you know if you don't know yourself? What is the point of claiming that you know anything else? The foundation – that you know yourself – is lacking.

The question 'Who am I?' is meant to bring you to your right senses.... It is to hit you hard so that you become aware that you don't know yourself. That is the agony of it – as if you had much, and the question has taken it away from you. You used to think you are this and you are that – and this simple question has taken all identities away. You are left in a vacuum.

Just to feel that you don't know yourself, is so maddening. One wants to cling to something – anything: name, form, body, mind, soul, some theory, some hypothesis, anything – but one wants to cling to something, so that one is not lost in this emptiness. That's why the agony.

But if you persist, if you persevere, if you go deep into it and you accept that the agony is okay, by and by you will see that the agony has disappeared. The clouds are no more there... the smoke has gone far away. You are in a clearance; things are more clear. Not that you will know who you are. This question is not meant to bring an answer – the answer never comes; it is just a device to destroy the false answers.

The real answer never comes, because a real answer never comes inwards. It is not that some day suddenly it will bubble up and you will know, 'Okay, so this is who I am' – no! All knowledge will disappear, and then the agony will disappear. You will be so perfectly at ease within yourself, so rooted, so undisturbed, so tranquil and calm. Now there is no answer, you cannot verbalise – but you know.

This knowing is totally different from knowledge. It has nothing to do with the mind. It is not of the mind. It is an experience – or rather, experiencing. You have encountered your reality face – to-face; you have seen it.

Not that you can say who you are – nobody has ever been able to. Whosoever has come to the ultimate core of his being has never said who he is. It cannot be said – but it is tremendously blissful to see it, to feel it, to be it. It is not an intellectual answer that arises, but an existential response.

You become a babe of bliss. You become a great blissful state. Old identities disappear, and a new identity is not formed. So agony is there – and you have to pass through it; that is the price we pay – and then there is ecstasy.

If there is no agony in asking 'Who am I?' then you are not asking the question rightly. You are just playing around... you are not penetrating deep – it is not like an arrow.

But it has been good. You suffered this – this is good. This is a good indication that you worked hard at it. It is painful. All growth is painful....

[Another participant says: Last time you asked me to try surrendering and I found it was much more difficult than I thought it would be. But during the therapy I found that witnessing and surrender seem to be the same thing when the mind isn't interfering.]

Exactly. In the final analysis, they are the same thing, because in surrendering, the ego disappears, the mind disappears; in awareness, the mind disappears, the ego disappears – different techniques working from different directions, but the goal is the same. The roots differ... but that's exactly how it is.

Now you can choose whichever you feel good with. If you feel to surrender, continue. If you feel awareness, do awareness. They are exactly the same, and now you know, so you can choose whichever feels right. Both paths lead to the same. So whichever looks easier to you, you can choose.

Very good! Your experience has been of tremendous value. Mm? this is what I call an insight. An insight is something which is not a conclusion of the mind. It is not a conclusion of the mind because the mind can never conclude. The mind will always see that there is contradiction. How can surrender and awareness be the same? They are totally different. In awareness one becomes more and more aware of oneself – self-remembering – and in surrender one loses oneself: how can they be the same? They are absolutely opposites.

If the mind concludes, it will say that these are opposites – only one can be right; the other must be wrong.

I call what has happened to you an insight because in an insight, paradox disappears, contradictions disappear. Suddenly you see in a lightning that both are the same, and it is such a release. Very good!

CHAPTER 9

The Whole of Religion is Nothing but a Commentary on Love

13 December 1976 pm in Chuang Tzu Auditorium

Prem means love, and shiven means god of goodness, god of virtue. The name will mean, prem, the god of love, the god of goodness. And love really is the god of all good. If you try to be good without being deeply in love, your goodness will harm people. You will become a do-gooder – and it is very dangerous... it is violent. You torture people by hiding behind beautiful rationalisations – that this is being done for their own sake.

Down the centuries it has been happening again and again. People have been tortured for their own sake, killed for their own sake, destroyed for their own sake. The do-gooders have been one of the greatest calamities upon humanity. They have proved the most mischievous of people. The world would have been far better without them.

Unless there is love, goodness becomes an instrument to exploit, oppress, dominate. Only when there is love is there no fear, because then nothing can go wrong.

It is said that once a man came to saint augustine and said, 'I am very uneducated, and I am not well-versed. I don't know anything about religion, and I am a very simple, poor man. Tell me something in brief, and in such a simple way that I can understand. An uneducated man like me – what should I do?'

Augustine looked into the eyes of the man and said, 'If you love, you can do anything whatsoever you want to. So take care of love, and everything else will be okay. You need not bother,' Augustine said to him, 'about other things. Love is the only commandment '

And the whole religion is nothing but a commentary on love.

You may have heard the name of a jewish mystic, Hillel? A sceptical man came to him and he said, 'I will be standing in front of you on one leg. Try to summarise the whole torah in the time that I can stand on one leg.'

So Hillel said to him, 'Do unto others what you would like to be done to you. That is the whole torah, and the rest is just com-mentary.'

Love is the whole torah, the whole bible, the whole veda. All else is just commentary.

I call love the god of good. And this is going to be your name – prove worthy of it!

Have you ever done any sort of meditation?

[The new sannyasin says: No, I have only recently started here.]

That's very good. A clean slate is always good, and to start with a man who has not done anything is simpler than with one who has done many things. Because first all that they have done has to be undone. Only then the fresh can start. So you are uncorrupted; that's very good!

Now people are asking how to make love. Experts have arisen who are teaching people how to make love. This is one of the most sad states... a very miserable state of affairs. It is as if people have lost all naturalness – now even love they have to learn, they have to be taught. What animals can do, even that is becoming difficult for man. Even love is being transformed into a technique. Masters and johnsons and kinseys, and people like that, are turning everything into a technique.

My whole effort here is to turn techniques into love. I use techniques, but if you are alert that they should not be just taken as techniques, then there is no harm; then you will change.

So remember this: while meditating, be loving. Love has to be your very base, and everything has to arise out of that base.

Anand means bliss, deshna means a gospel; a gospel of bliss, a message of bliss. And that's how life should be – a gospel of bliss. Everybody is seeking, searching for happiness – and that's why we go on missing it. There is no need to seek it; one has just to start living it. There is no need to wait for tomorrow to be happy, otherwise you will never be happy.

Tomorrow never comes, and of course, happiness never comes. One goes on preparing and preparing, and the whole preparation is empty because tomorrow never comes. In the first place, the preparation is not needed at all – you are wasting time.

Bliss is a natural state of being. It is not something that you have to learn, earn, cultivate. Every child is born blissful. Full of bliss the child comes into the world.

We come as messengers of bliss, and then the society corrupts and creates a personality – a false personality – around the child. By and by the whole effort of the society is how to disconnect the child from his spontaneity, because the society is very much afraid of happy people. The society wants unhappy people, because unhappy people are easy to dominate. Unhappy people can be

turned into slaves. Unhappy people can be tortured, and they will never be rebellious. Unhappy people are always obedient. Unhappy people are very efficient, mechanical.

Happy people are not so efficient. They cannot be, because they are not machines. And happy people are always rebellious. If they feel like going with something, they will go, otherwise they won't. They cannot be tortured so easily... they cannot be dominated. They are dangerous. They are individuals.

Whenever you see a person happy, you will see individuality, an integration. A happy person becomes unique. A happy person has his own climate... lives in his own way... has a style, a flavour. A happy person is always a little eccentric. He does not care what other say – he lives in his happiness. He is here to live his happiness. He is not worried about others' opinions. He lives from the inner. His trust is in himself – not in rules and principles and disciplines and structures and systems... not at all.

So the society does not want happy people. From the very beginning it starts corrupting the happiness, starts creating such a situation that the child loses more and more contact with his own being.

My whole effort here is to make you again connected with your natural being. I am not going to give you anything new. It is some-thing that is yours and you have forgotten about it.

Religion is needed because the society is there. Religion is nothing but an undoing of whatsoever the society has done.

So religion is basically against the society – and if religion is not against the society, it is no more religion. Then it has become part of the society – it has betrayed.

For example, Jesus is religious – Christianity is a betrayal. Buddha is religious – Buddhism is a betrayal. Christians have betrayed Jesus and betrayed the revolution that he brought into the world. He was against the society, hence he was crucified. And christians are all for society – for the structure, for the system, for convenience, security.

Religion is basically the antidote. It is the undoing of all that the society has done. If society disappears, religion will disappear, because when the disease disappears, the medicine becomes useless.

Religion is medicine... my sannyas is medicinal.

So from this very moment I am giving you total freedom to be happy. The old mind will create troubles. It will say, 'Why are you happy? There is no reason to be happy!' Never listen to the old mind! There is no need for any reason to be happy. You need reason only when you want to be unhappy.

Unhappiness is unnatural – that's why we don't want it. Happiness is natural – that's why we want it. Anything natural needs no reason for its existence; it simply exists. The unnatural thing needs some reason to exist. When you are healthy, you don't go to the doctor and ask, 'Why am I healthy?' Health is natural, you take it for granted.

When you are unhealthy, then you go to the doctor and you ask for the diagnosis of why you are unhealthy; why you are sick.

Where is your sickness? But you never ask the question, 'Why am I healthy? Where is my health? And why am I healthy in the first place?'

Bliss is like health. In one stroke, all misery can be dropped. That's the revolution I am trying to bring to you – just in one stroke.... And be finished with all misery. Don't take much time, because if you take a long time to get finished with misery, meanwhile you will be miserable, and meanwhile the misery will go on creating new seeds and new roots in you. So never say, 'Okay, I will be happy tomorrow,' because what will you do meanwhile? You will remain unhappy. Instantly be happy!... this very moment!

And I can see that you can be, that's why I am giving you that name. Just forget the old ways of being unhappy, that's all, and you will find a natural happiness arising in you. You will be surprised – it was always yours, but you were seeking it somewhere else. You were preparing for something which was already yours!

Deva means divine and shanta means peace; divine peace. And that is going to help you tremendously. Try to be as peaceful as possible. Slow down all the processes that you do. If you are walking, walk slowly – there is no hurry. If you are eating, eat slowly. If you are talking, talk slowly. Slow down all the processes, and you will see that you can become silent very easily.

In the West, hurry is killing many people. People are hurrying for no reason at all, there is nowhere to go, but they are hurrying. They go on becoming more and more speedy. Nobody is bothered about where you are going and for what you are being in such a speed. Speed seems to be, in itself, the goal. If somebody comes with any idea that the speed can be increased, people are ready to take it immediately.

There is a very old story, a taoist story. A man had invented some machine to draw water from the well. He came into a garden to see an old man – very old, ancient – with his young boy. Both were pulling the water out, and it was hard and the old man was perspiring.

The man said, 'Have not you heard about a mechanical device? Now there is no need!' The old man said, 'Keep quiet! When my boy is gone then I will talk to you.'

When the boy had gone to take food, the old man said, 'Don't talk nonsense here. If he hears this, he is yet too young, and he may be corrupted by it.'

The man said, 'What are you saying? Are you in your senses? I am saying that you can save much labour.'

But the old man said, 'What is one going to do with that labour then? For what? I am one hundred years old and I am still alive enough to do all my work. If I had depended on mechanical devices, I would be dead by now. My young boy is very young – please don't say such things before him, otherwise he may get your ideas, may become interested. Young people are foolish!'

And this is not just a story. In fact the first beginnings of all the great inventions that are the fundamental of all scientific progress were done in the east – in China and India. But India and China never developed them, knowing well that speed and efficiency only create more worry, make people tense... and time is not saved! Even if time is saved, what is one going to do with that time? You will worry in that time.

First you have the time, and then you worry and become anxious and ask for some entertainment, because now what to do with the time? First you save time, and then you enquire how to kill time. So there are people who sell ideas on how to become more speedy and more efficient; then there are people who go on selling ideas on how to entertain yourself when time is there. It is just absurd!

So you try one thing – slow down. And just by slowing down ordinary processes, you will see how peaceful you can become. Eat slowly – take time! If you eat in twenty minutes, why not in forty? There is no hurry! Enjoy the food! Chew it more; it will be digested better. Your body will feel more at ease and at home. And of course when the body is at home, the mind too feels at home.

Sometimes when you don't have anything to do, just sit silently doing nothing. There is no need to read the newspaper or to see the TV. Don't be in such a mad rush to occupy yourself. That is a way to escape from oneself. So sometimes when you have nothing to do, feel happy that you have some time when you have nothing to do. Then just sit silently, look at the stars or at the trees, or just close your eyes and look inward.

If you can sit silently every day at least for one how, within three, four months, you will know for the first time what peace is. And unless one has known what peace is, one has not known what life is. Only in a surfacing of peace, when the springs of peace start flowing in you, do you feel the meaning of life. Otherwise it is much ado about nothing.

Much is going to happen to you. Feel at home here – this is your home.

[A sannyasin says: I had some problems back home. I've been doing some meditation, mostly some kundalini, and I've had some very bad experiences.

Just feeling things around me... and feeling as if I were going to choke any moment. Just having visions and things, and people coming to really choke me. This happens almost every day – that very frequently I lie in bed, and I start shaking.]

Mm mm. You need to stay here a little longer. The energy is coming up and work is needed on it, otherwise you will become scared. And it is beautiful energy, but if you don't know what to do with it, you will become scared.

The fear of people around you and choking you is just your mind. But the mind gets scared, and the energy is such that it is very easy to hallucinate. When energy arises it is really very easy to hallucinate, imagine, see things which are not.

You need to stay here a little longer so you can do a few groups, you can go through a few processes. And while you are here, if something happens, it can be looked after. Once your energy has settled, there will be no problem. That's why I always want people to be here at least for three, four months;

then something settles. Mm? you have been here only for a few days, so things have started changing.

And it is good – this is the energy people long for. But I can understand – one becomes very very afraid. When you are alone and you don't know what is happening, it looks crazy! You are lying on the bed and suddenly the whole body starts shaking. You feel afraid – has some evil spirit taken possession of you, or what? It has never been so, and suddenly....

It is a great energy that is arising, and you cannot control it. If you control it that will be had, because that will be repression. If you don't control it, you will start hallucinating.

... Next time you make it possible... be here for a little longer. Once it has settled, there is no problem. Then you can be anywhere, and you will know, and you will enjoy it, and you can use it crea-tively. It is great energy, pure energy, but if you don't know, then the fire is dangerous. One can cook on it if one knows; otherwise one may get burned.

[The sannyasin answers: It's the meditations that really bothered me.]

No, no need to be afraid. You have a box with you? Just hold the box and go to sleep, or keep the box under your pillow and go to sleep, and let it be so. It is good! Just remember me and fall asleep.

... because stopping won't be good. It comes very rarely so easily. People work for years, then it starts. But when people work for years and it starts, they are not so afraid. When it starts so instantly – without much work – then fear is more. Because you have not earned it – it out of the blue – and you cannot believe that it is happening to you. Because you cannot believe it is something happening to you, you start feeling that maybe something is around you, somebody is doing something to you... some evil spirit trying to kill you or suffocate you. And if you think these things in an energy-state, they will all look real. When energy is there, anything is real if you imagine it. Immediately it becomes real! Not that it becomes real – to you it looks real.

The energy makes you so sensitive, and the energy functions on the centres of the mind which are of imagination, so imagination is released, and you will start seeing things. Sometimes it can happen that you can almost create the people who are suffocating you.

There is nothing to be worried about... let it continue. Hold the locket in the hand and let it continue. And after one month when you come, tell me again, mm? If you become too much afraid, it can be stopped. That's not a big problem. To start is difficult – to stop is very easy!

But my suggestion is, you continue, mm?

CHAPTER 10

Only the Innocent can be Blissful

14 December 1976 pm in Chuang Tzu Auditorium

Anand means bliss, happiness, and abodha means innocence; innocent bliss. And remember this – that bliss is never knowledgeable, and a man of knowledge is never blissful. Only innocent people can be blissful, only children can be blissful. Those who don't know, only they can be blissful. The more you know, the less is the possibility of being blissful.

That is the meaning of the biblical story that adam was turned out of the garden of eden – because he ate the fruit of the tree of knowledge; he became knowledgeable, he became a knower. He lost his innocence. He was no more a child... the ego entered. The ego always enters through knowledge. Knowledge is a very subtle possession, and knowledge separates you from existence.

So if you can understand this and keep aware of it, don't accumulate knowledge. And whenever you see that you have accumulated something, renounce it! There is no need to renounce anything if you can renounce knowledge. And that is the irony: people renounce everything, but they never renounce knowledge.

Remain ignorant and innocent and you will again enter the garden of eden. Nobody can bar your way, and the doors are not closed to you.

The biblical story is really of tremendous import. There are thousands of parables, but nothing to compare with it. It has great insight!

Adam is not thrown out of heaven because he sinned – that's what Christians go on saying. No. He has not been thrown out of heaven because he disobeyed; no – that too is not the true explanation. He became knowledgable, he was no more innocent... he became corrupted. Knowledge corrupts.

So if you can avoid knowledge, you will fall into deep peace and silence, and bliss.

The word 'abodha' has both the meanings: it can mean innocent... it can mean ignorant.

Ignorance is innocent, and innocence is ignorant. They are both two sides of the same coin, adverse and reverse. They are not separate. That's why jesus goes on insisting: 'Unless you become like children, you will not enter the kingdom of god.' And how can one become like a child? One becomes like a child when one renounces knowledge.

In fact there is not much trouble in renouncing knowledge, because it is all bogus. In the very nature of things, knowledge is not possible. You cannot know anything. Ignorance is very fundamental, ignorance is eternal – it cannot be broken. All knowledge is on the surface, just go a little deeper and you will find it disappears. You say you know your wife, you know your girlfriend – what do you know? You say you know yourself – what do you know?

Watch carefully each item that you claim you know, and sooner or later you will understand that you don't know. Existence is not available to knowledge. It is closed... adam has been thrown out. It is closed for knowledge. It is available for love but it is closed for knowledge. Love is innocent.

So there is a way of knowing which is more like loving than knowing. And there are two ways of knowledge: One, the way of knowledge, and another, the way of innocence, the way of love.

When you love a person, you know, and yet you cannot claim knowledge. You know in a subtle way, yet the very claim that you know will be wrong – you cannot claim it. The object of your love remains mysterious – known, yet mysterious. And the whole existence is your object of love.

Sannyas is falling in love with existence.

This is my message for you – continuously go on dropping knowledge, and remain innocent. Then you will be able to undo what adam has done.

Each man has to undo it – that's what the biblical story says: that each man suffers because adam committed something wrong... because each man is an adam again. Each man has lived in the garden of eden in his childhood. It is not an historical story; it is a psychological story. Each child is born in that parable again: lives in innocence, enjoys blissfully all that is available, then one day suddenly loses that innocence – becomes corrupt, becomes knowledgable.

The society is the snake, the school is the snake, the college and the university is the snake. The snake was the first scholar of the world.

Change to orange – become mad! (laughter)

[The new sannyasin, dressed in orange trousers and brown shirt, says: I'm half orange!]

Mm? Only half won't do. A half-mad man is not mad, and a half-mad man is always in trouble. Either be fully sane or fully insane, mm? (laughter) Good!

[A sannyasin who is returning to the west says: I feel very mixed up because I feel, in a way, more lost than I was before I came. But it seems more exciting.]

That is true.... In fact, all certainty is false, and only a mediocre mind remains certain. When intelligence starts growing, you become mixed, because the old certainty is no more. In fact you become very hesitant.

Hesitation is the quality of intelligence. Fools are very certain. You cannot confuse an idiot, can you? It is impossible to confuse an idiot, an imbecile. And a greatly intelligent person is always confused, because life is so vast – how to figure it out? Life is so complex and so tremendously huge – how can you figure it out? Hence the confusion, hence the mixedness. It is a good quality, a good indication.

Lao tzu says in his tao te ching, 'Everybody seems to be certain – only I am confused. Everybody seems to be confident – only I am hesitant.' But that is the quality of intelligence.... And that's what has happened.

I have taken much ground away from beneath you. Still there is some ground so you are mixed up. Sooner or later that too will disappear, then you will be in the abyss. And there is no bottom to it, so one goes on falling and falling and falling. Then one stops clinging – clinging creates blocks. One becomes free. A freedom is knocking on your door – hence you are confused.

It is as if you have lived in a prison for many years, then suddenly the doors are open and you are told to leave. You hesitate at the gate. For your whole life you have lived in a certain pattern, every-thing was settled, and you were not even responsible for it – somebody else, the gaoler, was responsible. You were not even to plan it. You were living a life of complete non-worry.

In the morning, when the bell rang, you had to get up, start working. When another bell rang, you had to go to take your food; another bell and you had to go to sleep. Things were just moving smoothly. No worry for tomorrow of where you were going to get your bread and butter. No worry in the night that robbers might come and rob you. There was no problem at all.

Now suddenly the doors open, and the gaoler says, 'Good-bye. You are free!' – you hesitate. You feel very confused about where to go. You don't know where your home is. You become accustomed by and by to this gaol and it has become your home. Now again your address is lost. You are in an identity crisis. That's what Erick Erickson calls 'the identity crisis'. Hence the confusion.

I create the identity crisis. I take away your old name. I take away your old way of dressing, old colours, your clothes, your style – and suddenly I push you into something very unknown. When you are here it is not so difficult. When you go back to the west, you will feel it more. But it is good to go and to experience it and to feel its total penetration.

The confusion is natural, the chaos is natural, because you are becoming freer. The settled groove is not more there; you are no more like a tram running on a track. I have given you freedom. Now you can go in all directions – hence the confusion about where to go. The old style and the old thinking won't help. You cannot depend on the past, and you don't know anything of the future. You tremble... but that's how it should be.

The new leaf coming on the tree trembles. So delicate, and it is going to face such a harsh world. You are just like a new leaf, and you will be going to the west and facing a very harsh world... but I send you! Feel the harsh world – that will give you spine, that will give steel to your soul. It will make you stronger. It will give you integration.

So this is my deliberate effort – to send sannyasins back, call them again; send them back, call them again, so by and by east and west loses meaning for them... it becomes one world.

For three, four months you will be here; then for eight months you will be there, then again a few months here, again there.... By and by the whole world will become your home. You will neither belong to east nor to west. And you will become for the first time, human... a citizen of the earth.

It is arduous, and you will have to sacrifice many things – but it is worth it. Hence you feel the excitement too – it is very exciting! Your eyes are not able to understand what wonder is.

I have made you again a child, and I have given you a name, unmada – it means mad. I have not only given you back your childhood – I have given something plus. I have given you madness too. That is the only way to be sane in this insane world.

If you are too sane you will become part of this dead world, this rotten society, this rotten humanity. You have to be a little mad to get out of the rut.

Go hesitating, go mixed, go a little confused, but go full of excitement. And whenever you feel tired, exhausted, and the world is too much with you, come back.

I'm coming with you! I'm all for my mad people!

You can have as much confusion as you want – I will be your clarity! Good!

Archana: It means prayer. It is one of the most beautiful names possible. Remind me again about it, mm? For a few days be here and you will start feeling what prayer is.... Because in the christian countries, prayer is almost lost, and the formal prayer is thought to be the prayer – it is not the prayer.

Prayer has nothing to say – it is more of silence.

Prayer is not to ask anything from god – rather it is to give.

Prayer is an offering of your being.

Prayer is losing yourself in the divine.

Prayer is not any verbal communication with god. Rather than saying or talking, it is more like listening. If god speaks, you are ready to listen.

So each morning when I am speaking, listen as silently as possible and you will come to know what prayer is – and then you will know the meaning of your name. Mm? It is silent listening, silent communication, silent communion. When your mind is completely dropped and your heart throbs with new life and a song is born in your heart – that is prayer.

It will happen! When I give a name, I mean something.... It is going to happen – you will grow into prayer.

[A sannyasin says: I have decided to stay For a while.... Nice feelings are coming.]

Mm, they will come. I was waiting – once the negativity has left, nice feelings will come. They always come after the negativity has been gone through. And my observation is that if somebody is, from the very beginning, positive, his positivity never goes that deep. If somebody comes here and falls into a negative mood, then it is only a question of time. Once he comes out of the negative, the pendulum will swing to the other extreme and he will become tremendously positive. And that makes things total – the negative and the positive.

If you are simply positive towards me, then the positivity will miss something in it – it will be just sweet. It needs to be bitter too. And when the negativity and positivity are also there, then you are really in a tremendous love affair – then the love-hate both are there. Then you want to go away, and you cannot. You go two feet, and then you come back four feet. Then it is really beautiful.

[Another sannyasin says: I feel very good. I'm so much more relaxed, and.... I feel I'd like to do something so the feeling continues. I've never really let myself enjoy.]

Mm. So after the camp you join the sufi dancing – that will help you and relax your body.

There are very few people who ever allow any happiness to themselves, so then they are miserable. They go on crying and weeping, 'Why are we miserable?' – and they never allow any happiness. If happiness comes, they will close their doors; they are afraid of happiness.

And there is a rhythm, because whenever you are in a deep joy, you are lost – you cannot control it; it is bigger than you. We have been taught from the very beginning to control everything. You can control misery – it is smaller than you. You can control anguish – it is smaller than you. You cannot control ecstasy – it is too big, too vast, huge, enormous; you are completely lost in it. It is oceanic, and you become a small tiny wave.

This havoc happens because the idea has been implanted deeply into you that everything has to be controlled; to remain in control. I teach uncontrol. I say to be crazy, not to be worried about control. God is enough to control it; you need not control. And the whole existence is so beautifully controlled without any controller.

One who looks after the whole will look after you too. And if the whole is going so smoothly, why be worried? Trust! But we bring in our tiny ego and we start controlling and we want to manage our lives. Of course we manage, and that management is nothing but the way to misery – the sure way to misery.

That's why people have lost all capacity to be loose, to relax, to delight, to celebrate, to dance. People are no more orgasmic – and a real authentic person has to be orgasmic. Every fibre of your body and your being should be throbbing with joy. But it is huge, and you will be lost in it... nobody knows what will happen! There is no need to know – whatsoever happens is good.

CHAPTER 11

Just have a Taste of Ignorance and You will have a Taste of Me

15 December 1976 pm in Chuang Tzu Auditorium

Veet means beyond, and prateeka means symbol; beyond the symbol or beyond the symbolical. And it has to be understood. Ordinarily people live through the symbol, they have forgotten the real. They cling to the symbol, so much so that the symbol becomes the barrier to the real.

For example, rather than being religious, a person becomes a christian. Rather than being religious, he becomes a hindu. Now he is clinging to the symbol. Rather than loving people, a person starts thinking that he loves humanity. Now wherever you go, you will always find human beings – never humanity! Humanity is a symbol.

One has to learn to love the real. The symbol is unreal. Humanity exists not – only human beings. But the mind can play the game. The mind can say, 'I love humanity'... and this can become a trick to avoid loving human beings. You can hate human beings in the name of humanity. You can hate the real, and protect your-self in the symbol.

People can go to war for symbolic reasons. Somebody has insulted your flag: you can go to war, you can kill people, and you can be killed! And the reason is simply absurd – a piece of cloth is your flag; somebody has insulted it.

So the symbolic becomes so important to people that the real is completely lost contact with. This is a sort of neurosis. A neurotic is a person for whom reality has completely disappeared and the symbolic has become the real. The symbolic and the real have become synonymous. It happens for certain reasons....

For example, a child is born and the mother cannot give as much love as the child needs because the mother herself is neurotic. She has never loved anybody, and she has never been loved by anybody really. She pretends that she loves the child, and to pretend she will start symbolically loving the child. For example, she will force the child to eat more. Rather than feeding the child with her warmth, rather than fulfilling the child by her love, food will become the substitute. Now food will be symbolic.

The child has grown up – the father cannot love the child, because he has never loved. He does not know in fact what love means at all... he does not know what love is. He cannot give love, but he can give money. So he will go on giving the money to the child and he will say, 'Look how much I love you!'

Money is symbolic, food is symbolic, and the reality is denied. When the child becomes a grown-up person, he will be mad after money. Money is a symbol – it has nothing real in it – but he will be mad after money, because he will think, 'The more money you have, the more love you get. The more money you possess, the more you will be loved.' So he will become greedy. He will forget all about love, all about life. He will live a neurotic life of greed, and will accumulate money and will die accumulating it. Now the symbolic drove him crazy.

I am giving you this name so that you can remember it. This is one of the basic problems of humanity. The world 'god' has become more important than god himself. The word god is not god. The statue in the temple is not god, neither is the temple a real thing; it is all symbolic – but that has become more important.

Christians can kill Mohammedans, Mohammedans can kill Christians – in the name of god! Now can anything be more foolish? – in the name of god, killing god's people.... But the word 'god' is more important.

The Bible is more important, not what is in it. The message is not important. It is as if the container has become more important, and the content has lost all meaning. The Bible says, 'Love your enemies.' If somebody insults the Bible, you will kill him, because he has insulted it.

So I give you this name so it becomes a reminder to you to never be befogged too much by the symbolical. Yes, it has to be used... it is utilitarian. You have to carry a passport, and on the passport is your citizenship – that you belong to england. I'm not saying throw the passport, but it is symbolical. England or india or christianity are all symbols. Useful – use them, but never forget the real. Always remember the real.

This is the meaning of your name: veet prateeka. And the more and more you go beyond the symbolical, the more and more you will become happy and blissful... more and more you will become alive – because life is with the real! With the symbol, it is only dream, and that too not very sweet – in fact, a nightmare.

Prem means love, and sumitra means friendship. And this is going to be your path – path of love and friendship. So shower the whole world with love and friendship. Nothing else is needed. Once you start feeling compassion and love and friendship, you will start flowering.

Ordinarily we have not been taught to be friendly – notwithstanding what the priests and the politicians go on saying. We have been taught to struggle, to compete – and how can friendship exist with a competitive mind? How can friendship exist when you are ambitious?

So the priests and the politicians go on talking about friendship – and only enmity exists in the world. Only enmity can exist if you teach competition, ambition. So everybody goes on pretending friendship, and deep down everybody is antagonistic to everybody else.

How can you feel friendly with a person who is a competitor with you in the world? If thirty boys are in a class and all the boys are trying to come first in the class, how can they be friendly? They are potential enemies; friendship will be a pretension.

So when I say, 'Be friendly,' I mean drop all competition, drop all ambition... it is futile. And life is not a struggle. Darwin is absolutely wrong to say that it is a violent struggle... that only the fittest survive.

Even if you die loving people, even if you die loving existence, it is good. In your death there will be immortality. Even if you survive, hating, fighting, struggling, your life will be worse than death.

God is revealed only through friendship. So let this become your climate. To drop ambition just a little conscious effort is needed. And now is the time. For small children maybe it is difficult to drop ambition, but you can drop it now. Now there is no need to carry the hang-up. You can drop competition, you can drop enmity. You can simply be a friend – and not to anybody in parti-cular, but to everybody is general.

Even when you are sitting alone and there is nobody, remain friendly. Mm? It is a state – what I am talking about – not a relationship. If you sit on your chair, be friendly to the chair. Be friendly to your own body. Be friendly to the food you are eating. Be friendly to the clothes you are wearing. Just be friendly, and don't lose any opportunity to be friendly. In the beginning it may even look a little crazy, because whatsoever we call sanity is almost madness, so when you start becoming sane, it looks crazy!

And meditation will be very very easy if you can create this climate of friendship. Start from this very moment – and it will be possible, because I can see it is there, mm? It just has to be allowed.

Deva means divine and rajendra means king; a divine king. And that's how I see everybody – as a divine king, as a divine queen. And if we are beggars, only we are responsible, nobody else. We are meant to be divine queens and kings, and nothing less than that is ever going to satisfy you. But we have been brought up in such a way, and conditioned in such a way, that we start life as a beggar.

My whole teaching is that you can start being a king from this very moment. If you start enjoying life, you become a king. It has nothing to do with money or kingdom. It has nothing to do with power over people. And if somebody waits to enjoy life only when he has so much money, and so much power, and such a big kingdom, then he is never going to enjoy. He will die a beggar.

[Osho told the story of alexander the great, meeting the mystic, Diogenes. Alexander felt envious of Diogenes' obvious contentment with life, but said he first had to conquer the world before he could

enjoy life like diogenes. See 'dance your way to god', wednesday august 19th where Osho recounts the story in full.]

When I say that everybody is a divine king or a queen, I mean you can just declare it this very moment, because no kingdom is needed for it. It is just a change... an inner change of consciousness.

Rather than preparing, you start celebrating – that's the only change there is.

Rather than preparing for tomorrow, you start living today.

Rather than sacrificing the present for the future, you forget all about future, and you dance the dance that is possible this very moment, herenow – and immediately you are a king.

And the kingdom is such that it cannot be taken away from you – that's why I call it a divine kingdom.

That's what Jesus means when he says again and again, 'The kingdom of god is within you,' He was not talking about the political – he was misunderstood. The Roman Emperor became afraid that he was talking about a kingdom... maybe he was after his kingdom! The priests became afraid – maybe he was after political power. He was not talking about politics at all.

So when I call you a king, I'm not talking about politics... not the kingdom of this world, because these kings are just beggars – rich beggars, maybe, but beggars all the same!

And by giving you sannyas I declare this. Now it is up to you to accept it and start living or not, but you are responsible. I don't say that you have to prepare for it. From this very moment start enjoying the simple things of life... and they are fantastic! Simple food, simple sleep, simple love... the stars and the moon and the trees... the wind passing through the trees, and the sound of the water... children laughing, and a small girl giggling – all is tremendously beautiful. Just start enjoying....

[A sannyasin, returning to the west to run a centre, says: Osho, life has become a meditation. And I find doing chaotic and any other meditations is an escape for me. I've been rolfed, and the feeling has been there ever since i've been rolfed.... So how to run a centre when I don't do the meditations?]

No, you can.

... Perfectly okay, because meditation is not the goal. If life becomes your meditation, there is no need for any meditation. Meditation is needed because people are not ready to make their whole life a meditation, so they devote at least one hour to meditation. It is good to begin with. Later on more and more life will become involved in it. One day suddenly the life becomes meditative; then there is no need. Very good – if life has become meditation. That's what I would like to happen to everybody.

Meditation is perfect when you can drop it – that is the criterion. When the need disappears, then the meditation is fulfilled. So you simply love your life, live your life. And now this centre will be your meditation – help people, mm? And here also, just enjoy – don't force! There is no need to force. If you enjoy, do whatsoever meditations you enjoy. Just dance, listen, mm? Just be here and float. You have to do much work for me there....

CHAPTER 12

The Deeper you go into Feeling the Deeper you Understand the Language of God

16 December 1976 pm in Chuang Tzu Auditorium

Anand means bliss and bhavana means feeling; feeling of bliss. And it has to be remembered that bliss is not a thought, but a feeling. It has nothing to do with the head – it has something to do with your totality. And one thing more – feeling is not sentimentalism. Thinking is in the head, sentiments are in the heart, but neither way are you total. In totality, every fibre of your being is involved, every cell of your being becomes infused. Feeling is of the total, and bliss is also of the total. So remember that.

And whenever you can relax into totality, never miss the opportunity. Watching a sunset, or just holding the hand of your friend, or listening to the music – wherever you can be total, just be total, and out of that totality is enlightenment.

Anand means bliss, neerajam means a cloud; a cloud of bliss. And that's exactly how bliss is... a very nebulous thing – like a cloud... indefinable, and continuously changing. It is neither temporary nor permanent.

The flower is temporary. In the morning it was there, in the evening it is gone... momentary. The rock is more permanent. It was there for centuries, it will be there for centuries. The himalayas are permanent. The flower comes and goes temporarily.

Bliss is neither – neither temporary nor permanent – because the permanent is nothing but an extension of the temporary. Even one day the himalayas will disappear, so howsoever long they are

there, they are not eternal. They stay longer – the difference is relative; the difference is not really there.

The flower stays for one day and the himalayas will stay for millions of years, but that makes no difference – both are temporal. The day of the himalayas is longer, the day of the flower is shorter.

Bliss is neither temporal, temporary, momentary, nor permanent. It is eternal. But it is not dead... it is very very alive. It is life itself, so it is not static – it is dynamic. It goes on changing. That is the paradox of bliss: it is eternal and yet changing – each moment new and yet always the old. In a way it has always been, in a way every moment you will feel ecstatic, excited. Every moment you will be surprised by it. So it is very nebulous, it cannot be categorised: momentary or permanent.

It is neither like pain nor like pleasure. It has something of pain and something of pleasure too, but it transcends both. It is like pleasure, but not absolutely like it. It is like it in the sense that it has joy in it, but it has not that heated excitement of pleasure – that feverishness is not there. It is very cool – as cool as pain.

It has something of pain in it, because it is as deep as pain. Pleasure remains always shallow, on the surface. So a person who always moves from pleasure to pleasure becomes a very shallow man. His laughter is hollow. You can see that it is just on the surface, just a white-wash. Deep inside he is completely dead.

Pain makes you more aware because it goes deeper... it penetrates you. Suffering cleanses and gives depth. So a man who has missed all suffering is not really a man, because he will not have any spine. He will not have any backbone. He will be just a hollow man, stuffed with straw. He will not have any soul. Suffering gives soul, depth.

So that part of suffering is there in bliss. It is joyful, and yet deep – as deep as pain and as joyful as pleasure. But it cannot be categorised, because we know only two categories: pain and pleasure, good and bad, day and night, temporary and permanent; we know only two categories. It is beyond categories – that's why it is nebulous, and why I call it a cloud.

Start feeling this cloud around you. Sitting silently, feel a cloud surrounding you. Relax into that cloud, and after a few days you will feel that it has become a reality. Because it is there; it is just that you have not felt it yet. It is there. Everybody lives in a cloud of bliss – one has just to recognise it, that's all. We are born with it. It is our aura, it is our very intrinsic nature. I can see it around you, but you have not yet taken note of it.

So just sit silently sometimes, relaxed, and feel that you are losing yourself in a cloud that surrounds you... constantly changing, and yet remaining with you. And as you start losing yourself, you will feel more and more blissful. There will be some rare moments when you are completely lost and the cloud is and you are not. Those are the moments of satori, samadhi – first glimpses... far away glimpses, but yet of the truth.

The real journey starts when the first satori happens. When you have had a first glimpse, trust arises. Then you are no more groping in the dark, you know now. You yourself know that it exists. Now it is not taken from some authority – not that Osho says, not that Buddha says, not that Christ says. Now you have also become a witness to it. It is!

It is your own experience – of course, very atomic, seed-like, but that is nothing to be worried about. Once the seed is there, the tree will be coming.

Bhava means feeling and sagara means oceanic; oceanic feeling. And that's the nature of feeling. Feeling is never individual. Thought is individual – feeling is universal, feeling is cosmic. So the deeper you go into your feeling, the deeper you understand the language of god. If you understand the language of feeling – your own feeling – you will be able to understand the feeling of the animals, the trees, the stars. The deeper you go into feeling, the deeper you move into the very language of existence itself. Feeling is the universal language, and it is oceanic.

When you are moving into feeling, you lose boundaries. You are no more defined. You don't know who you are. When there is real laughter arising in your being, that laughter takes total possession – you are lost in it. Later on you may say, 'I laughed,' but when you were laughing there was no 'I'. If there is the 'I', laughter is not total.

When you are crying – really crying, and the tears come out of your feeling heart – you are not there. Later on the mind will say, 'I cried'; this is a retrospective thought. The mind looks back, remembers and thinks, 'I did it,' because the mind is always thinking that it is the doer of everything that happens.

But when you were really crying there was no mind and there was no 'I' – there was only crying. You were not separate from it... you were one with it... you were lost in it. That's why I call it oceanic. It has no bank – it is infinite.

And this is what I would like you to move into, to dig into. Cry, and forget yourself; laugh, and forget yourself; dance, and forget yourself; sing, and forget yourself.

So remember only one thing – that you have to forget more and more. Forgetfulness is the key for you....

[A sannyasin says he has been in body expression and pantomime groups.]

Pantomime also?... That's very good. That will be very helpful for you. I am going to start a school for pantomime. That's very good.. .because all these things can be used for deep meditation. So do a few groups here, mm?

If people can be taught to act, they can be a witness to anything. For example if you are simply acting – anything: you are acting sadness or laughter or anger – you can be a witness inside, because you are not really involved; a part of you will remain separate. When you are really in anger, you become involved so much that you lose the witness. But when you are acting, you are in it and at the same time you are not in it. You are pretending to be in it, and a part of you remains uninvolved like a watcher – and that part is the meditative part of your being. If one consciously learns techniques of acting, one can become a meditator very very easily.

Out of all the professions, acting comes closest to meditation, because, because of this inner mechanism, something of you remains aloof. And a person has to change so many faces so many times, that false faces become loose.

In ordinary life, if you are a business man, you are a business man for forty, fifty years, sixty years. The face becomes so fixed, and you never put it away. So you completely forget that this is not your face – that this is just a face that you have learned; it is a mask! A doctor remains a doctor.

[Osho recounted the story of how he used to stay with a high court judge and his family. One day the wife approached Osho and asked if he would speak with her husband, for he couldn't drop his role of being a high court judge – even in bed!]

An actor has to move into so many roles, and has to change so fast, that he cannot be identified with any mask. One day or other he starts wondering who really he is, and what is his face – what is his original face?

And I would like to start a small school here for pantomime and acting and drama and psychodrama so people can have a taste of changing their faces,-so masks become loose and you become aware that you are not your mask, you are something else – something far, far away. In fact you are faceless.

But, good... I can see that much is going to happen to you. You have come in the right moment....

You are in the right place.... and in the right time, because sometimes people come to the right place, but the time is not right.

When both the right place and right time meet, growth happens. Sometimes the place is right, but the time is not right. Sometimes the time is right, but the place is not right. And it is very rarely that you can find the right moment, the right place, the right master, the right technique. When all these things meet together – which is a miracle – then one simply grows in leaps and bounds.

And I open the door – you are going to grow very fast. Just take courage. Good!

Prem means love, subodha means awareness; awareness of love. Become more and more aware of love. Your heart is fast asleep – it has to be awakened. And once it is awake, you will be tremendously happy. Happiness is a function of love. Nothing else makes anybody happy except love... and almost everybody's heart is fast asleep. We have never been taught the ways of love.

We have been taught the ways of hate, because we have been conditioned to struggle, fight. You have been taught that the whole world is your enemy, and everybody is after your throat. Sometimes directly, sometimes indirectly, but this is the whole condition – that you are in a very antagonistic world, and you have to fight if you want to survive... and fight by any means – honest, dishonest. If you don't fight, you will be defeated; if you want to defend yourself, attack. This has been the whole conditioning of the mind. Hence, naturally, love has dropped out of existence.

The heart goes on throbbing like a physical mechanism, but it is no more a spiritual vehicle – which is what it is meant to be. It is not only a physical mechanism – it is also a spiritual vehicle. So when you start throbbing in love, only then are you really alive, fully alive.

So become more aware of it. And the more aware you become, the more and more loving you will feel. When you hold the hand of your friend, do it very alertly. See whether your hand is releasing

warmth or not. Otherwise you can hold the hand and there is no communication, no transfer of energy. In fact you can hold the hand and the hand can be completely cold and frozen. There is no vibration, no pulsation – energy is not streaming into the friend; then it is futile. It is an empty gesture, an impotent gesture.

So when you are holding the hand, watch deep inside whether energy is flowing or not, and help to direct the energy; bring the energy there; move the energy there. In the beginning it will be just an exercise in imagination, but energy follows imagination.

You can do it.... Sometimes just count your pulse and then imagine that the pulse is going higher and faster for ten minutes and then count again, and you will see that it has gone faster. Or imagine that it is getting slower and slower and slower. Just imagine it – and within ten minutes it will have become slower. Take the temperature of the body, and for ten minutes sit silently and feel that the temperature is going higher, and you will see the temperature has gone higher, or the otherwise. Imagination creates the root... it channelises energy.

So when you hold the hand, hold consciously, and imagine that the energy is moving there, and the hand is becoming warmer and welcoming, and you will see a tremendous change happening. When you look at somebody, look with eyes of love, because other-wise the physical eyes are just stones. They are very cold... they have no welcome in them.

I have heard about a miser. A man came to ask for money for some charity, and the miser said, 'I will give something if you can tell me one thing – which of my eyes is false?' The miser said, 'One eye is false, one is real; if you can tell me which one is the false, I will give you something.'

The man looked at him and he said, 'Your left eye seems to be false.'

The miser was surprised. He said, 'How could you come to know it? I have never told anybody. How did you judge it?'

He said, 'Because I can see some feeling in the left eye – it must be false. The right eye is your true eye – there is no feeling in it.'

When you look at people, pour love through the eyes. When you walk, walk throwing love all around. In the beginning it will just be imagination and within a month you will see it has become a reality. And others will start feeling that you have now a warmer personality... that just to come close to you feels tremendously good – a well-being arises.

So this is to be your conscious effort – become more aware of love, and release more love.

[A visitor is afraid to take sannyas because: In getting to the centre of myself, I have to drop manners and habits that If eel are not mine any more.... And if I go deeper I get the idea that there's going to be nothing when I get to the centre. That is frightening.]

In a way you are right – at the centre there is nothing. But that nothing is the goal, and that nothing is blissful. That nothing is not just nothing. It is nothing – that's right – but it is not a negative state... it is a very positive presence. We call it nothing because all that you know will not be there, something

absolutely new is going to be there which you don't know anything about – so in a way it is nothing. The mind cannot say what it is... for the mind it is a blank. The mind cannot comprehend it. But it is not a negative state; it is a very positive state.

You will not be there – that too is certain, because you are also part of the mind. You think that you have to drop habits – in fact, you are again nothing but a habit! It is not a question of your dropping the habits – you are the basic habit, and all other habits just cling around you.

Sannyas means you drop yourself. And I am not worried about small habits. They are nothing to be worried about. It you can drop the ego, then there is no need to drop anything else. And if you don't drop the ego, you can drop everything else but it is not going to help, because the ego is barring the path towards the centre, and the centre is absolutely empty.

So you are not going to find something there to cling to – there is nothing. You will disappear completely. At the centre, god is – you are not. It is a death and yet a beginning of a new life – crucifixion and resurrection both. So your fear is right, but because of the fear, don't stop!

Go in spite of the fear.... Because there is nothing to lose. Even if all is lost, there is nothing to lose, because you don't have anything in fact. What can one lose? This body is going to be lost one day. This mind is not reliable – it changes every moment. Death can come tomorrow or the next moment, so what is there to be lost? Everything is bound to go on its own accord, so why not try the adventure?

Before death comes, if you voluntarily die within yourself, you will come to know something which is deathless. And death is going to come anyway. But if you have known something death-less within you, then death comes and you remain untouched, you remain beyond.

I don't think that there is any reason to be afraid. Go into it... and I am with you.

CHAPTER 13

Nature Can Become a Stepping Stone to God

17 December 1976 pm in Chuang Tzu Auditorium

Deva means divine, manglam means blessing... and that's how I look at life – it is a divine blessing. Many people think so negatively about life that it almost looks like a curse. And there are philosophies that think that life is an accident... meaningless. If one starts looking that way, life becomes that way, because your outlook is going to become your reality. Whatsoever you think is going to become your being.

And then it is a vicious circle. When you think life is a curse and you create things which – because of your thinking – make life appear like a curse, then you say, 'Of course, I was right – life is a curse!' Then you go on feeding the same vicious circle again and again. It becomes more and more of a misery. And the more miserable it is, the more your basic misconception is felt... becomes stronger.

Somewhere one has to break this circle, this vicious circle. And I would like that by changing your name, you get out of that vicious circle. Start looking positively, start looking meaningfully. Once you think life is a blessing, god's blessing, you start preparing... and it starts changing immediately. It is your outlook, it is your eyes – how you look at things.

I have heard about two prisoners who were confined in the same cell. They were standing near the bars, and one looked at the sky – it was a full moon night... the other looked at a dirty pond just in front of the cell – mosquitoes and smell and dirt. They were both standing at the same door, and one became so full of happiness – looking at the full moon and the white cloud – and felt so happy that he forgot completely that he was a prisoner. In that moment, at least, his soul became free. The other did not look at the sky. He looked at the dirty pond, the smell, and started complaining.

We can live the same life and can look at it differently. So by changing your name, I would like to change your attitude. Try this – start looking at life as a blessing. There are moments when it is very difficult to think of life as a blessing. Those are the moments which test you; those are the moments which function as a touchstone. And if you can remember – even in those moments when it is very easy to be tempted by the negative, if you can remember the positive, and still remain in the positive moment, soon you will see that all negative moments have started disappearing from your life.

Yes, there is a possibility that the whole life can become a bed of roses.

[The new sannyasin said he had a problem of expressing love... and that because he had a physical disability, he felt some difficulty in relating to people.]

Mm mm. Accept it. Whatsoever has happened, has happened. And there is no point in continuously thinking of the past – it is pointless. And your body is perfectly okay. The body is a mechanism, and anything can go wrong with anybody's body. But that is nothing to be bothered about. Never cry and weep for the spilt milk.

And sometimes it happens that people who have suffered, can be more loving than people who have not suffered. You have suffered! You can love more... you can feel more. You can see misery, sadness, unhappiness, more clearly. So don't remain confined in it – come out of it! There is nothing to be worried about. Start loving people, and you will be surprised that the body is not a hindrance at all.

You can see in many beautiful people who are perfectly healthy, the same problem. It has nothing to do with your particular situation. Beautiful people, young, healthy – everything is okay – and still they find it very difficult to communicate, to love people. Everybody is conscious of his limitations – and everybody has limitations. It is impossible to find a person who has not limitations. Maybe they are different....

Napoleon was not very tall, and that was his problem for his whole life. A beautiful man, a successful man – what more could you ask? But his height.... And he felt so jealous – his own soldiers were taller than him.

Once it happened that he was trying to take something from the wall – some photograph or something – and it was too high. His bodyguard was there and he said, 'Wait, sir. You will not be able to reach. I am higher than you, and I can get it very easily.'

Napoleon said, 'Stop that nonsense! Higher? Simply say you are taller!' Mm? even the word 'higher'! He said, 'Simply say you are taller than me, but don't say you are higher than me!' The whole life he suffered from it.

Lenin had a very disproportionate body. His legs were very small, his upper part was bigger – that was his trouble. He came to dominate the greatest empire of the world – Soviet Russia... the greatest territory. But he was continuously afraid of somebody seeing him naked.... He was so conscious of it that he would continuously hide. And his legs were really small – they would not reach to the floor when he sat on a chair. He wouldn't allow a smaller chair, because then everyone would see that he was sitting on a smaller chair.

You cannot find a single person who has not problems. So don't be worried about it. It is only a question of not identifying with your problems any more. Start loving people! Become friendly. Start laughing.

People never look at your body – they look at your soul. In fact the body becomes very important only when you don't have a soul. Sometimes it happens that an ugly person may grow such a beautiful soul that you forget all about his ugliness, and when you are in his presence he looks tremendously beautiful. And the contrary is also happening. There are beautiful people who have only beautiful bodies. Look at them and you see a very ugly soul within.

So if some accident has happened with the body, it has happened. Nothing to worry about. Why not make your soul more beautiful? Maybe it is a chance that you can emphasise your soul more than your body.

This is my observation – that beautiful people, bodily beautiful people, never grow beautiful souls, because they become too egoistic about their body – they think that this is enough.

Have you ever seen a beautiful woman doing any creative work? They never do! They simply live by their body, they never grow their soul. And if you hear about some woman who has done something beautiful, creative, you will always find a homely woman.

It happened once I was staying in a house in calcutta and there was a poets' gathering – a woman poets' gathering – so from all over the country, thirty women poets had gathered there. My host was going, and he said, 'Would you like, sir, to come with me? It is going to be something beautiful.' I said, 'You simply go and tell me one thing: if you can find any beautiful poetess there, tell me.'

He said, 'But why you are interested?' I said, 'Just go and come back and tell me.'

He came and he said, 'It is amazing – not a single woman was beautiful... all the thirty, very homely and ordinary.' He said, 'But why did you ask?'

I said, 'I was just enquiring as to whether ever any beautiful woman would do anything beautiful. They never do! They think the body is enough – finished!'

So take it as an opportunity. Maybe god has given you a challenge. Now the body is not going to be perfect, why not use it as an opportunity, and work on your being? Work on your consciousness. Grow a beautiful soul!

And the body is not your reality – it is just the house you live in. Don't get attached to it too much. It is just a dress that you are wearing. If it is torn apart, okay; it is just a dress. Don't be too much obsessed with it. Just shift your attention. Meditate... Love... create.

And you have beautiful work – architecture is something beautiful. It is going to become more and more important every day in the world. The coming world is going to be of the architect. So many possibilities are there in architecture; so much! No other dimension is as potential as architecture.

Tremendous things have to be done, because the world has become so overpopulated. Sooner or later we will have to float cities in the ocean, fly cities in the sky. We have to do that. So think about these things! Why are you worried about small things?

We will have to make cities on the moon – think about that! It is a very thrilling subject right now. If I were to choose I would like to become an architect (chuckling). It has tremendous potentialities.

So think of big things – why be worried about a small body? And by thinking about big things you become big, you become vast! And when you forget your body, you help others also to forget. If you remember it, and if you are too self-conscious about it, you don't allow others to forget it. Your very self-consciousness creates the trouble. It is not in the body – it is in your self-consciousness.

Try this – for one year, you simply forget the body.... And come back next time for a longer period. Good!

[A visitor says she has been travelling around Asia but not enjoying it; she has been with a teacher before but gave it up. She is not enjoying the meditations. She wants a better relationship with her boyfriend.]

Mm mm. You have come with many expectations and ideas. You have not come to me. You are not here because of me – you are here because of you. So, much will not be happening to you. This is not the state in which something happens. You have too many ideas... you have not come open. You have come here full of greed – that greed will create trouble. So if you want to be here, you will have to drop all ideas.

Don't be bothered about what is going to happen, otherwise nothing will happen. And don't get in these things: this place is crowded, india is crowded. If you are going to create these problems, better go back, otherwise you will be wasting your time and my time, it will not be of much use. This is how things are. Accept them if you want to grow.

Growth starts only when you are not expecting too much and you do things. You are not to decide that you become tense so you will not do meditations. One day you have done meditation and you think you become tense, so you will not do them anymore – this won't help.

Here you have to pass through meditations, do a few groups.... Tension will come because you are carrying it in yourself. It is not coming because of the meditations. The meditation is simply bringing it up – you have tensions, so tension will come. And you have to go through groups. Whatsoever groups you have done have been useless – they have not done anything.

So be here, do the meditations, join the sufi dancing and do a few groups. And for one month at least, don't bother about what has happened – just go through the processes without waiting for something to happen and things will start happening. If you cannot wait that much, if you are too much after instant results, it is better to go. Why waste time? So you decide. For one month no greed, no idea, and nothing from your side. Things are as they are – you have to fit into these things. And they are perfect – that's how they should be.

This situation is bringing all your tensions up: the crowd, the people, the touching. They are bringing your real mind up. This is what you are hiding inside yourself. So this is a good situation. Going where you are alone will not help.

You can go to goa or you can go to the himalayas, and be alone, absolutely alone – for miles, thousand miles there will be nobody – but that is not going to help. You need this human situation

to force you to explode. Of course, the explosion is painful, but only after that, growth starts, never before it. It is a primal pain – one has to go through it.

So you decide. If you want to be here, then these things I don't take much notice of. Mm? I am completely indifferent about these things. If you want to be here, then do all the meditations. And I am hard on people like you. Do all the meditations with no complaint. Then sufi dancing and then join two, three groups, and if you feel that this is too much and you cannot, you had better go – no need to be getting into it, mm? You decide... And do all the meditations – whatsoever tension happens, let it happen. I am here to help – you just go through it, mm? Good!

[A sannyas couple ask about the woman's energy which is very strong, fiery or aggressive and misdirected. Osho checks her energy.]

Energy is there and a great amount – but nothing to be worried. And it is not misdirected – it is simply undirected. It has no direction... not misdirected. Because when energy is misdirected, then it is very difficult. But it is simply there, undirected. So whatsoever situation allows it any movement in any direction, it takes that. That movement is accidental.

If you are angry, then that becomes the direction. If you are loving, then that becomes the direction. If you are sad, then the energy becomes sadness. If you are happy, then it goes and becomes happiness. It is not misdirected at all; it is simply not directed. It is there, and you don't know what to do with it. It has to be directed.

And it is more in the lower part of the body, more in the legs, so it is not well spread all over the body. The first thing is, it has to be directed. The second thing is, it has to be spread all over the body, proportionately. Otherwise you will feel very heavy and cloudy. When the energy is spread rightly, proportionately, one feels very joyous. When the energy is spread not rightly, disproportionately, and some parts of the body become misers and start hoarding it, then it becomes heavy. Your legs are hoarding it.

So dance will be very very helpful. Energy has to be released from the legs so it rises and spreads all over the body. Your upper part of the body is not getting the right nourishment from the energy; the lower part is getting too much. When the lower part gets too much energy, lower emotions will get more. For example, anger will get more than love, because love is a higher centre than the anger. Destructiveness will get more energy than creativeness, because creativeness is a higher centre than destructiveness. Then rather than becoming compassion, it will become more violence. That's what [your partner] has felt; that's why he says it is misdirected.

So the first thing here is to go into deep dancing. After the camp join sufi dancing. And remain aware that the energy has to be released from the legs upwards, so it arises, comes to the stomach, comes to the heart, comes to the head, spreads to the hands.... And you have to direct it first into your whole body, so it is well-spread.

One day, whenever you will feel that that moment has come when the energy is well proportionately spread, suddenly you will feel light... as if you have grown wings. This is the first thing to be done, because this is a question of the body.

When this has happened, we will do the second thing. The second thing is that you should become interested in some creative work.

That is one of the very basic problems women are facing all over the modern world. It is not just your question – it is a problem for the modern woman. The problem is that for centuries they have never done any creative work – they were not allowed; they were repressed. So they had lived with ordinary day-to-day household work. They have lived below their capacities.

Now suddenly in the modern world that has disappeared. Women have become free. Now they are no more tethered to the household affairs, and they don't know what to do with their energy, because for centuries they have been doing only that work. Now that work is no more there, or even if it is there, it takes only a part of their energy and the remaining part remains unapplied. That unapplied and unoccupied part of energy will become destructive.

Either you make your energy creative, or it will turn sour and become destructive. Energy is a dangerous thing – if you have it, you have to use it creatively, otherwise sooner or later you will find it has become destructive. So find something – whatsoever you like – to put your energy into. Just loving [your partner] won't do! You have to find your own energy outlet. Help him, love him, but you should have your own individuality. Whatsoever you feel like doing, you do. If you want, painting; or if you want, dancing or singing; or if you want to play an instrument.... Whatsoever you want, find a way in which you can become completely lost.

If you can be lost playing a guitar – good! In those moments when you are lost, your energy will be released in a creative way. If you cannot be lost in painting, in singing, in dancing, in playing guitar or a flute, then you will find lower ways of being lost: anger, rage, aggression; these are lower ways to be lost.

One needs to lose oneself. There is a necessity about it, otherwise one becomes too self-conscious. Moments of complete forgetfulness are needed – they unburden you.

So find something, whatsoever you feel for. And there is no need that it should be something great. Mm? if you like cleaning the house, then clean the floor – that will do! If you want cooking, cook, but make it an art! Become an artist! You can clean in such a way that it becomes prayer, worship. One can chop wood, and can chop it so artistically – then it is good!

You will be surprised to know that woodcutters are never found with any anger, and woodcutters are never violent, and wood-cutters have never committed murders, because cutting wood, their whole energy.... They are good people. You will always find hunters very good people. Logically they should not be. Logically they should be very violent people. Hunters – they are doing such an ugly thing as killing animals, innocent animals, but you will find them very good people. They will be very very non-violent – because their violence is released.

And non-violent, so-called religious people, you will always find very violent. The sages, the saints, you will always find very very violent... subtly violent, because they don't allow their energy to move anywhere, nor are they creative. They are not destructive, they are not creative – then where is the energy going to go? It becomes heavy. It makes them sad, wooden, dead.

So the first thing, start dancing after the camp – sufi dancing. Put your whole energy into it. And the second thing, find anything that you like, and make it a devotion;

The old days are gone; women are no more confined to the house – and that is creating the problem. They have chosen to be free, but yet they don't know how to be free. Freedom comes through creativity. It is not a political question. Only by being creative will they become free. Political freedom is one thing – it simply negatively removes the barriers, that's all. So the barriers have been removed, the prison wall is no more there, but just to be out of the prison is not enough. Now one has to enjoy the birds and the breeze and the sun and the moon.

Politics cannot do that. No government can force you to enjoy the moon. You can be released from the prison – but now what to do? You have lived in it for so long.... The woman has lived so long in the prison that she does not know anything about the cosmos.

She has never been creative. Now freedom is there, but creativity is not there.

So the modern woman is almost continuously angry and is becoming incapable of love, because anger creates so much disturbance that love becomes difficult. Love needs a certain harmony, silence, melody. Anger creates much disturbance, such incoherence, that when it has gone, then too you are not in a mood – even when it is gone! When it is there, of course you cannot be loving, but then when it is gone, it has devastated so much, it has ruined you so much, that then too you cannot love. And by the time energy is created again, you will become angry again.

That's what you have to do – become creative. And these problems will disappear....

CHAPTER 14

Knowing is not of the Mind It is an Experience or rather, Experiencing

18 December 1976 pm in Chuang Tzu Auditorium

Deva means divine and sita means coolness; divine coolness. So become cool, and just surround yourself with the feeling of coolness. Don't get heated up. Whenever you catch yourself getting heated up, relax immediately. Exhale deeply and you will suddenly feel cool. Anger, or any other sort of heatedness, has to be dropped, and you will feel tremendously beautiful.

Even while making love, remain as cool as possible. It will be difficult in the beginning, mm? because we don't know how to make love in a cool way. We know only the heated state of passion, the feverish state of passion. But once you have known how to make love in a cool way, you will be surprised how much you were missing. Then love becomes meditation. Anything done with coolness becomes meditative.

So let that be your secret mantra – coolness. Sitting, walking, talking, remember it again and again, and relax. If you are walking, don't walk in a hurried way. There is no hurry... we are not going anywhere. Existence is here. All going is pointless. Everything is available here, so don't be goal-oriented.

A goal-oriented person becomes heated up, because he has to live for the future. When you live in the present you become cool. There is no worry in the present. The worry comes when you start living in the future. Then you start thinking and planning what to do, what not to do.

Just herenow there is no problem. Problems don't exist in the present; they come as a by-product of the future. And with problems, fever, wastage of energy. With wastage of energy, one goes on committing suicide. Then life becomes nothing but a long drawn affair of death. Then between death and birth there is nothing but a long, slow coming death... a gradual death.

If you remain cool, you collect energy. If you remain cool, you become a tremendous pool of energy. And when energy is there and you are not doing anything with it, there is delight. Energy is delight.

Ordinarily we know only the pleasure of release – that is pleasure. In sex, in anger, in exercise, we know one pleasure – and that is of releasing energy. You feel unburdened. But pleasure is not delight, pleasure is not joy – it is a very poor substitute.

Delight comes when the energy is there and you are not doing anything with it, you are not throwing it away. You have become a reservoir; then there is delight. And delight is a totally different dimension. Delight brings you to bliss.

Delight is divine, I say, and pleasure is human – not even human... it will be better to call it animal. Pleasure is animal.

So just try it – in every possible way, keep cool. And you can do it – that's why I am giving you that process.

Deva means divine or god, and arpita means devoted; devoted to the divine. Let devotion be your way, and prayer, your path. Mm ? you will grow from the feeling centre. So feel more, love more. Bring more and more compassion and friendliness to your life. And for no reason at all – not addressed to anybody in particular. Just let that be your way of being, your very style, your climate – of love, compassion, friendship.

Move in dimensions where feeling can have easy growth – music, poetry, painting. Listen to music, play or sing, dance... recite poetry or compose poetry, read poetry. Move more and more into the world of feeling. They are different worlds.

We don t live in one world. People live in different worlds. A man who lives from his thinking centre, lives in a totally different world from the person who lives from his feeling centre. The man who lives from his thinking centre, lives in flat prose, mathematics, logic, calculation. The man who lives from the feeling centre lives in a poetic way. He is not logical.

His approach is not for consistency; his approach is for beauty. He does not approach life's problems through logic, argument – no! He approaches life's problems through wonder, awe, reverence. In fact, the word 'problem' never arises in the person who lives through the feeling centre. The problem – the very word 'problem' – belongs to the thinking mind.

For the feeling person the same thing appears more like a mystery rather than a problem. Not that it has to be solved, but that it has to be lived and loved.

If a man of thinking looks at a flower, the flower poses itself before him as a problem. The man living through the head would like to know what the name of the flower is, to what species it belongs, from what country it has come. He would like to know about it. He is not interested in the flower itself, in the beauty that is there... in the joy that is moving with the flower itself.

A man of feeling is not concerned with what the name of the flower is, to what species it belongs. He is not even concerned whether it is a flower or not – words don't count. The presence, the reality of

this flower is so tremendously overwhelming that he feels in awe, reverence, wonder. He is feeling a mystery. His feeling is that of love, of beauty.

So try to approach life through love, through beauty, through feeling, and anything that can be helpful for it, will be helpful for your growth. So become more interested in music, dancing, singing. And sometimes just sit silently with folded hands, bowing to the whole existence. Looking at the stars, bow down. Feel a thrill in the heart.... And we are all connected. Even the farthest star is connected with you. Nothing is disconnected.

Once you start feeling, you will feel tremendously alive, because the whole life is yours, and everything is criss-crossing. The stars and the moon and the sun and the flowers, and the people – they all pass through you... their rays pass through you. They enhance your being.

In the morning, the early morning, a sun ray has come.... It has travelled ninety-three million miles... and a small violet flower opens to receive that ray. Ninety-three million miles to open this violet? The ray has travelled very far, and these ninety-three million miles are just an empty darkness... just in search of this violet flower? And this violet flower waiting for this ray? Waiting tremendously in trust.

The ray will come and the flower will open and receive it, and will be joyous and will dance... will have its being, and will have its moment of life. With tremendous trust this flower was waiting for something which is so far away. Unbelievable that it will ever reach!

This miracle is happening all around – every single moment. Watch for these miracles, and feel for these miracles. This is the temple of god – this ray coming from the sun... this violet flower opening. This is the temple of god. A far away star reflecting in a small pool in your garden.... Look at that shimmering light! It is so incredible!

But we are blind – we don't see. And we are deaf – we don't hear. We have lost all sensitivity, we have lost all feeling.

So let feeling be your path, devotion, prayer. Surround yourself in them....

[A sannyasin has had a problem with smoking – since he dropped sucking his thumb, at sixteen.]

Mm mm. Sucking the thumb is better than smoking.

You can try it again. And it will be easier to drop smoking. This is one of the things to be understood: if you were sucking and then you stopped that, you have chosen smoking as a substitute. Smoking is not your problem. You cannot do anything with it. Howsoever hard you try, you will never succeed, because it is not in the first place a problem – the problem was something else. You have changed the problem. The real problem has been dropped, and a false problem has been put there instead. You cannot change it!

My suggestion is: forget about fighting with your smoking – you start sucking the thumb (she giggles a little self-consciously). And don't be worried – it is beautiful, it is just beautiful. There is nothing wrong in it, because it is not harmful. Start sucking the thumb, an(i once you start sucking the thumb, smoking will disappear. When smoking disappears, we are on the right track. Then for a few months

go on sucking the thumb so this long habit of so many years – smoking – drops. For six or nine months suck the thumb, and don't be ashamed of it – because there is nothing wrong with it.

Smoking basically is somehow concerned either with the sucking of the thumb or with inadequate breast-feeding. When a child is taken away from the breast and he was not ready to, and he wanted to continue – then he starts sucking the thumb. It is a substitute. What else can he do?

Later on sucking the thumb looks so ugly and so childish that one starts finding some substitutes for it: chewing gum or smoking, or chewing pan; one finds something. And of course when you find smoking, smoking fits better than the sucking of the thumb. It is more similar to the breast than the thumb, because when you drink the milk from the breast, it is warm. The smoke is warm, and it gives you again the same feeling of warmth . The thumb cannot give that. So once the child has discovered that smoking is more suitable, then the thumb is dropped – but the thumb was innocent.

So first drop the smoking and instead start sucking your thumb go back regress back. After six, nine months, when smoking has completely disappeared and again the thumb-sucking is replaced, then start to drink milk every night, from an artificial bottle that you use for children... every night. Enjoy it like a breast, mm?

and don't be shy about it. Enjoy it every night – fifteen minutes regularly – and it will give you very very deep sleep. And then go to sleep – just Lying down with the bottle. In the morning also when you open your eyes, again you can find the bottle and suck a little warm milk. In the day also – two, three times. Not much – just a little milk.

So first the cigarette has to be dropped, then you come to the thumb; then the thumb has to be dropped. Then you come back to the breast – this time artificially – and from that, things will disappear. Just after a few days you will see that now there is no need. First you will be drinking four, five, six times a day, then three times, then two times, then one. And then one day you will suddenly feel that there is no need... but this is how it has to disappear.

If you fight with smoking, you will never succeed. Millions of people are fighting and they never succeed, because they never follow the whole procedure. You have to go about it in a very scientific way. You have to come to the root cause. The root cause is – you missed your mother's breast. You could not get as much as you wanted. That desire is lingering, that desire has not gone. And with that desire, something of the unsatisfied child will always remain in you. So it is not really smoking that is the problem: that unsatisfied child will be there.

And once this whole problem is tackled rightly, you will find that for the first time you have become grown-up. Once that child disappears, and the desire to suck the mother's breast disappears, you will suddenly feel an upsurge of energy – something caged has been freed. You will become grown-up.

A person who smokes is not a grown-up, and he is never going to become a grown-up.

But smoking is not the problem, so I never say to not smoke – that is not the problem. Mm? you have substituted many problems before it. It is a shadow of the shadow of the shadow.

Go to the root, to the original problem. There things can be settled, nowhere else. And not only about smoking – about every problem, always go to the root; always find out where the root is. Once you know the root, it can be cut. But without knowing the root, you can go on fighting with the shadow. With shadows, you will be defeated; you can never be victorious.

So you make it a one year program, mm?

And it will be a better world if everybody – these smokers – are sucking their thumbs, sitting in the train, in the bus, moving around. It will be a better world! It will be more innocent, harmless. It is your thumb! You are not sucking anybody else's. Or if two persons decide to suck each other's thumb, that is their business – they can do it! (laughter) Nothing wrong in it! It will be a loving gesture.

But smoking is patent foolishness. It is not a sin – it is simply stupidity. But move slowly, and don't be in a hurry in dropping the smoking. First start sucking. The moment you are really into sucking, smoking will disappear. You will simply feel uninterested. Even if somebody offers you a cigarette, you will not feel any interest. For six, nine months you continue sucking; then move to a false breast. And in a one year program it will disappear.

And not only this will disappear – you will be transformed through it. Something very basic in you – which is holding you back – will disappear. Your body will become more healthy, your mind will become more sharp and intelligent. In every way you will become more grown up. You are tethered to this small problem. Something in the past is holding you back, so you cannot move smoothly into the future.

[A sannyasin says: Sometimes I am bored. I feel to go away.]

No! Nowhere to go. One has to find god in people, and in ordinary life. The mind is always tempted to go away, to escape, but escapism never helps, and it never makes one so rich – it makes one poor. In india many escapists are there, sitting in their himalayan caves and just vegetating. You will not see anything in them... just sitting there! No worries, certainly; silence all around – but it is not the real silence. It is the silence of the cemetery... it is the silence of death.

I teach the silence of life, the silence which is throbbing, alive, pulsating... the silence which, when it is pulsating, is positive, affirmative. It is a joy. It is not just absence of worry – it is presence of ecstasy. One can easily escape, and one can attain to a certain silence – it will be just an absence of worry, an absence of tension. It is nothing much.

The real silence has to be in the marketplace, in the crowd. When you are alone in the crowd, you have known what aloneness is. When the crowd cannot disturb your solitude, then it is yours – otherwise the solitude is of the Himalayas, not yours. When nothing disturbs you, when nothing distracts you, then you are centred.

It is easy to find a place where there is no objective disturbance, so of course you are not disturbed; but it is just the objective circumstances that are missing – you have not changed. After thirty years of living in the himalayas, when a monk comes back to the world he again finds himself the same person. Again he gets disturbed – even more so – because in those thirty years of silence he has become very very delicate. Just a small thing and he is disturbed so much. He has lost in fact, rather than gaining anything.

So I am for life, all for life. Be in the world, help people, serve people, and pray towards that service. Let that be your meditation, and sooner or later you will find that you have become silent. Objective circumstances have not changed at all – you have changed.

The subject has changed – the subjectivity is new.... And it is going to happen.

My whole effort in introducing a new concept of sannyas, is to bring to the world that which for centuries we have been thinking can only be gained in the monastery, in the cave, away from the world. Because of that idea, humanity became divided into two parts – the worldly and the other-worldly, the religious and the irreligious. And of course, if silence can only be attained in the loneliness of the himalayas and the alps, then the whole world cannot go there. If the whole world goes there then there will be no silence either. Only a few people can escape. So the whole world will never become religious that way. That s how the world is not religious. I would like to change this whole idea.

You can become silent, you can become prayerful, meditative – in the world. Then the whole world can become religious. And this has been observed – that if in a village of one thousand people, even ten people start meditating, the whole quality of the conscious-ness of that village changes. Because those five, ten persons are not isolated. They are not sitting in caves – they are living in the world. They create a certain vibe, they create certain ripples of peace around them. Those ten persons moving in the village of one thousand people come in contact with almost everybody. They go on infecting people. The whole quality of the village will change. Just ten people... that means one percent.

If one percent of human beings are changed towards, turned on to meditation, we will be able to change the whole world consciousness... just one percent. And a totally new consciousness can come into being. The world needs it now – it never been in so much need. It is really passing through a tremendous crisis. It has never been so; there have been crises before, but never of such proportion. So work hard!

CHAPTER 15

Only you can give the Gift of Bliss to yourself

19 December 1976 pm in Chuang Tzu Auditorium

Atma means self, and anand means bliss; self bliss. And by self is not meant the ego. By self is meant your innermost core which is absolutely egoless – your pure self, uncontaminated by the idea of 'I'... undefined by the idea of 'I'. The 'I' is just an arbitrary thing. It is needed – it will be difficult not to use it – but to become it is dangerous. It is just a label for social use. The moment you close your eyes, there need not be any 'I'.

It is needed in relationship. When you are in relationship with a 'thou', the 'I' is needed. It is a term to relate to. When you are not concerned with the 'thou' and you are absolutely alone, the 'I' is not needed.

So when you are in the world, the ego is a utility, but if you carry that ego inside, you, it becomes a hindrance. If you move in the world without any-concept of the 'I', it will be difficult to live in the world. And the same happens if you try to live with the 'I' in the inner world. It is impossible.

So one has to remember that there are things which are needed on the outside, and they are not needed inside. For example if you travel to another country, you will need money. But if you want to go inside for the inner journey, no money is needed. So many things are needed for the outside.

If you talk to somebody, language is needed, but if you want to be just alone, silent, no language is needed. So whether you speak german or english or french, makes no difference. When a frenchman and a german and an englishman are sitting silently, the french is not french, the german is not german, and the english is not english, because they all are sitting silently so they are not using languages. The french is french because he uses a particular language, but silence is not particular – it is universal.

In exactly the same way, the ego is needed for the outside, but for the inside no ego is needed. The ego of the sinner, the ego of the saint – they are all outside. Inside there is neither the saint nor the sinner; neither the good nor the bad. One simply is – with no division... undivided. And in that very moment is bliss. When you have come to the real self, beyond the ego, you have come to bliss too.

So your innermost reality is naturally blissful. That is the meaning of atmananda. It says exactly what jesus says when he says, 'The kingdom of god is within you.'

So if one seeks in the outside – and almost everybody is – one seeks in vain. Because that which you want is within you. You are seeking in a wrong place, in a wrong direction. Your search is right, but your direction is wrong.

I give you this name so that it reminds you again and again – never search for bliss in the outside. Nobody else can give you that which you need. Only you can give that gift to yourself; nobody else can give it to you. So there is no need to beg. One has just to claim it – to go in and claim it.

And whenever the mind says, 'Have this, have that and then you will be happy,' remember that people have these things and they are not happy. So that is not the way to be happy. I am not saying not to have things; I am simply saying that through things happiness is not possible. Through things only things are possible. If you have money, you can have many more things, but happiness is not possible.

I am not saying to renounce, I am saying simply disconnect this idea of having happiness from things. Disconnect it from without; reconnect it with within. And by and by, you will see the sun rising. By and by you will see a subtle change happening. One day when one becomes really aware for the first time that all along one has carried all that one was seeking and searching for, and that for which one was thirsty and that the river was flowing within, one laughs at the very ridiculousness of it.

That laughter is the beginning of the spiritual. Then you have crossed the threshold of the material. With that laughter one crosses the threshold and enters the temple.

So you have to remember all this with this name. Whenever somebody calls you atmananda, let this whole climate surround you.

That is the meaning of giving a significant name – so that it becomes a meditation. And it is a very natural thing. The whole day people will be calling your name, and you will sign your letters and this and that, and again and again, 'atmananda' – again and again the kingdom of god is within you... the reminder that only you can give this gift of bliss to yourself, nobody else... that you are not a slave, but an emperor... that you already have it, that there is no need to go anywhere... that it is your treasure, and it is yours just for the asking. This climate has to be created.

Hence I change the dress... I change the name. Mm? just to create a climate around you so it becomes a continuous reminder like an arrow from everywhere, pointing inwards. Good!

In India, hari is one of the names of god. It is one of the most beautiful names ever invented for god. It means the thief, one who steals people's hearts, mm? That is the meaning of it – big thief. God

is a thief, and you never know when he starts entering you, and when he takes possession of you. You know only when he has already stolen your heart.

Ordinarily we think that human beings choose god – that is wrong. God first chooses you. Only when he chooses can you choose him, otherwise not.

The very desire to seek truth, the very desire to know what all this is, the very thirst to know god, shows that he has entered – the thief has already entered. There are millions of people who don't have any desire; god is a meaningless term for them – so meaningless that they are not even ready to deny it. They don't bother either way whether god is or is not. It seems irrelevant to them. They are indifferent.

Then suddenly one day one arises in the morning, and a new thirst, a new longing, and a new hope is born... out of the unknown! Just the night before there was not even a hint, and the person had not been doing anything to earn it, and suddenly he is possessed.

That's why hindus call god the thief. He comes when you are fast asleep and steals your heart. He comes when you are engaged in the world and steals your heart. Only when he has chosen you, do you start choosing him.

Hari means the thief, and devi means the divine; the divine thief. Remember it, and if the thief comes, help him, mm? (chuckling) because he is not the enemy – he is your friend. And when he wants to steal your heart, surrender – don't resist... don't fight with him.

The natural tendency is to fight. Because one does not want to surrender, one wants to remain oneself, and when god comes, you are simply effaced, wiped away. He is like a flood! So one becomes afraid... one starts trembling. God looks like death – and people are very much afraid of death.

I have heard about one christian magazine, 'christian monitor'. It is one of the very old magazines – it has existed for decades – but they have never printed the word 'death'. They don't allow the word to enter in their magazine – so obsessed, so fearful.

In the old days the insurance salesmen used to say to people, 'If you die tomorrow, what will happen to your family? Have you thought about it?'

Now they have changed it. Now insurance companies teach their salesmen never to say this – 'If you die tomorrow' – because it makes people afraid. And when they are afraid, they start defending, and you look like the enemy. So they will not be persuaded by you – they will want to throw you out. So they never say, 'If you die tomorrow, what will happen to your family?' They have changed it and they found a more cunning way. They say, 'If you had died yesterday, have you ever thought what would have happened to your family Today?'

Now this is beautiful! – yesterday is gone! Nobody can die yesterday. It is impossible to die yesterday, so the person feels very very good. The message is conveyed and he feels very very comfortable with this possibility. 'Yesterday? How can one die? I am alive!' But the message is conveyed and he does not take any antagonistic attitude. And the insurance companies are right – people are very much afraid of death... just the very idea and they start trembling.

God is going to be your death, because when he comes, he wants to possess you sQ totally that he does not leave anything behind... he does not leave you at all. He absorbs you. He is a thief and he is a great spendthrift. He gives himself so much that you are flooded, you are gone and wiped away. So remember this – any day he will knock!

When you come close to me, that means he has already knocked. Deep in your unconscious you have heard the knock, otherwise you would not be here. Nothing happens accidentally. If you are here, you may not be aware why you are here, how you have come, but something in your unconscious has grown. Your conscious may become aware later on, but a great journey has started – you are a pilgrim. And I would like you to prepare.... Many more things are going to happen.

[The new sannyasin says: I'm a student of medicine.]

That's very good. Continue to meditate.

In a better world every man who treats the body will meditate. And when the body is suffering, there must be something behind it, because everything is interwoven. So no man can be treated just by treating his body – his totality has to be treated. But to look into his totality, you have to look into your own totality.

Every physician should be a meditator, otherwise he will never be a real physician. He may have degrees, and he may have a license to Practice medicine, but to me he is a quack because he does not know the whole person, so he will treat symptoms.

Somebody has a certain symptom – a migraine or a headache; you can treat it, but you don't look deep inside as to why he has the migraine in the first place. Maybe he is too burdened, worried, depressed. Maybe he has shrunken so much inside that it hurts. Maybe he is thinking too much and is not relaxing his mind at all. So you can treat the symptom, and you can force the symptom to disappear through poisons and medicines. It will appear somewhere else, because the basic root has not been touched at all.

Symptoms should not be treated, but persons. And persons are organic, total. Sometimes it happens that the disease may be in the feet and the root cause may be in the head. Sometimes the root cause may be in the head, and the disease may be in the feet. Because man is one... absolutely connected! Nothing is discon-nected in him. And not only is the body connected, the body is connected with the mind, and then body and mind – psycho and soma – both are connected to a very transcendental soul.

Good! Medicine is good. Mm? Become a meditator too!

... Carry on! It is one of the most beautiful things! Finish it, and carry on medicine also. One day you will be able to enjoy it like an art. Right now I understand – doctors and their life is not worthwhile because they cannot enjoy it as an art. They are sur-rounded by illness and ill people in the hospital, and their whole life seems to be just a wastage. But if they start meditating, loving, and a compassion arises in them, they will see that their life is a great mission, a great discipline. They are fulfilling something, and they are servants of god. But then the whole vision will be different.

Prabhu means god and anudasa means servant of the servant. The whole name will mean servant of god's servants, mm? Kabir says, 'You are too far and I am too small... you are almost beyond my reach. Just give me one gift: allow me to serve your servants. That's enough for me, and I will be contented. By serving your servants I will be linked to you.'

That is the meaning of anudasa....

[At this point Osho was interrupted, by a sannyasin who described an experience he had after taking hash: a sensation of going back to the age of eleven and then, in another sequence, a sensation of dying. After this experience his life changed; he was more relaxed and able to see beauty where he had not seen it before.]

Mm... it was good. Sometimes drugs can trigger something which is beyond drugs. Sometimes a chemical change can give you a glimpse of reality. It has been good – nothing is crazy in it, but it looks crazy. And don't talk about it to people, because unless it has happened to anybody, he will not be able to understand it. So no need to talk about it. Through meditations these experiences will happen again and then you will be in a better position to see – because when they happen through some chemical change, you are in a very dizzy state. You catch something and something goes on missing – it is very vague, ambiguous, dream-like. And later on you cannot even trust yourself as to whether it really happened or it was just imagination.

When it happens through meditation you will be on a more solid ground and things will be more clear. When it happens through chemical changes.... Any drugs can do this... sometimes it is accidental. It is not that it will happen to everybody through the drug.

And it is not a question of the quantity. Maybe more quantity and it would not have happened. Maybe that was the right quantity that somehow fitted with you, and it triggered you. If it was too much it would not have happened. If it was too little, then too it would not happen. But it was just accidental that it fitted somehow – the right quantity, and it triggered you. You were not so unconscious, and you were not very conscious either. So you were just wavering, and in that wavering you saw something which can be seen without any wavering.

When one moves into meditation, these things happen, but then you are on more solid ground and you see the whole thing of it and you can relate the whole experience. You can analyse it better also. And the basic thing that will be different will be that when these things happen through chemicals, they give you a vision, but the vision is of a far away reality, and sooner or later the vision will fade away.

But when it comes through meditation, it never fades – it becomes part of you, because it is not dependent on anything else outside of you. You have come to it independently... as a free agent. So when it comes through meditation it becomes part of your reality – you can have it any moment. You can turn yourself on and you can turn yourself off – and then you are in tremendous control.

After the camp, join the music group – so if you can play something, play, or dance, mm? And that will be helpful, very helpful. Some day in the music group this thing will start happening, mm? Music goes tremendously deep, so get completely lost in the music.

And then... Soma group. These are tibetan methods. The book you mentioned – 'the tibetan book of the dead'.... These are all tibetan methods in this group, and you will be tremendously benefitted. You will go on a deeper journey, and this experience may be revived again... in a better way!

CHAPTER 16

If you Know how to Receive the Answer then just Being Close to me the Question Diappears

21 December 1976 pm in Chuang Tzu Auditorium

[A therapist says that the psychiatrist he works for in the West will not accept Osho's techniques in his groups. He will talk to him about it again on his return.]

No, that won't help your work, and that won't help you, because then your work is completely destroyed. This is not work in which you can make any compromise. Simply say that to him, and if it is not possible, stop working with him. Never compromise about these things. There is nothing to compromise.

And this is your home! Whenever you find that you are homeless, that you don't have any work – this is your home. You can always come here and be here permanently – there is no problem. If you can work anywhere – good; it helps my work. If you go on moving from one country to another and working, good. But whenever you feel that you are tired and you have to compromise.... Then what is this community for? I am creating it only for those people who cannot compromise. And within two years you will see that you have managed total freedom in every possible way.

.... No compromise at all, otherwise this is very suicidal. lust tell him that you are a religious person, so how can you? You are a sannyasin – how can you not be religious? It is going to be there. And sex is ninety-nine percent of people's Problems. so how can sex not be allowed? If sex is avoided, the problem cannot be solved, can never be solved. Sex is part of life and is going to remain part of group work.

And a person is ninety-nine percent a body, so how to work on his spirit? We don't work on gold!

So simply say.... And it is plain! Be finished with it. If he is ready to accept you and your freedom and your work as it is happen-ing, good. Make it clear to him, mm? otherwise he will destroy all your possibilities. One has to risk. Maybe it is economical to compromise... it may be difficult for you – but let it be difficult.

[Another group worker said that her therapist in the West was against Osho, because she teaches people to be strong. When Osho invited her, through a sannyasin, to come here she went crazy.]

(chuckling) You also invite her for me. Tell her that I have told you to tell her to come. Just go on making people crazy – then one day suddenly they cannot resist. One day they have to decide to come.... Nothing to be worried about.

And the idea of being strong is very much misunderstood. Ordinarily what people think is strength is nothing but ego – and real strength is not ego. The strength that comes through ego is not real strength either... it is just a facade. You hide all your weaknesses inside and you paint your outside. You write on it in large letters, 'VERY STRONG'. You create an armour around you. This is what has been done down through the centuries, and people's souls have been killed. The armour is of course, of steel, and if somebody clashes with you he will feel that you are strong because you have an armour. But deep behind the armour, you are very very weak. Only a weak person needs an armour.

To me, strength means a personality without any armour – and that is a totally different concept of strength. That is real strength – no armour.

So to me, strength and vulnerability are not two different things – they are one. A really strong person is vulnerable. A really .strong person is very receptive, very fragile, very liquid. He is more like water than like rock.

That is what lao tzu says, real strength should be like water – soft, feminine... not like rock. From the outer, the rock seems to be very strong and the water seems to be very weak, but one day you will find that the water is still there – the rock is gone. The rock has become sand – the water has broken it into millions of pieces.

This is the Lao Tzu-ean concept of strength – and that's what I teach.

To me Lao Tzu remains the greatest world teacher who has ever really penetrated the very innermost core of human beings.

Be soft and that will bring you strength. Be feminine and that will bring you strength. Be surrendering and that will bring you strength. It is paradoxical.

The West creates strong people like Adolf Hitler – very strong as far as their armature is concerned, as far as their armour is concerned – but deep down absolutely non-substantial... nothing is there! Strong, because they don't cry.... But I would like you to be strong and to be able to cry. I would like you to be strong and yet able to bend, able to bow down, able to love, able to be defeated – because otherwise you will not be able to love.

The western psychology still persists with the idea of a strong ego. It has not yet known the strength of egolessness. But....

And she is afraid – that's why she got mad when [I invited her to come here]. She is afraid! Now tell her again... and I will send many messages from everywhere! Tell her this time I will start coming in the night, (laughter) and whenever she hears a knock on the door, she will know that I am around. Just tell her – then you will know how strong she is! (a devilish chuckle) One day you will see that she has freaked out!

Your psychoanalysists and therapists are very poor people. They themselves need help... and they are helpless.

[The sannyasin answers: It may be that my therapist will throw me out if I don't adhere strictly to her instructions. What should I do?]

So how long do you want to continue for? If you feel you are benefitted, continue. But my feeling is that that is not going to help. It will be a sheer wastage of time. You've rested enough – start working.

Groups are going to be the future of humanity. Others – psychoanalytical approaches – are really out of date now. The group is going to be the future of the whole of psychoanalysis, psycho-therapy.... Because a man is not really individual as we go on thinking he is. He is born in community... he is born in a family; he is always a member. And whenever a man is taken separately from the family, alone, he is a false entity – he is not true.

It is as if you take out one of my eyes from my body and then you study it. It is a dead eye... it is not my eye at all – because I cannot see through it, and it cannot see. Why do you call it an eye if it cannot see? It looks the same – it is not, because it existed in an organic unity with the body.

Individual psychotherapy is basically false, because you take the individual as if he exists separately. Group therapies, and later on, communal therapies, will take its place. If a person wants to be healed, he has to come to a community, to live there – with five hundred to a thousand people.

That is what my idea is – to create here, sooner or later, a further step into group therapy... communal therapy. You simply live with five hundred people. No particular therapy is going on, but therapy is going on. Not that you especially go into the encounter group or an aum marathon – no. Things are going on in the community... it is an on-going group.

And then you will see miracles happen! Because a person is not a person. A person is a member, and he is always alive when he is related in a group. The bigger the group, the more life, and the truer. You can enter into him very easily. In fact no person is ill. Groups are ill, communities are ill, societies are ill, civilisations are ill; no person is ill. It is almost always the case that if in a family of twenty people, one person goes mad, it simply shows that the family is mad. That person is just the most vulnerable member of this family, so he has become the expression, that's all... the leakage. The family is mad – that person is not mad really... because no person is ever mad. The family is mad, and the relationship is entangled, not natural, not flowing. It is false, pretentious, artificial.

That artificial relationship, domination, politics, and a thousand and one things – possessiveness – have created a certain amount of madness. This person is the most vulnerable... maybe the most sensitive, maybe the most intelligent, so he has become the mouth-piece. He takes on the whole burden of the family. He becomes mad and the family remains healthy. Now he is the victim! The family will take the person to the psychoanalyst and will say that this man is mad, and that they are suffering because of him.

Just the otherwise is the case: the person is suffering because of them! They need treatment. Once they are treated well, the person will become okay immediately. He is not ill – he is simply a mouth-piece. He is simply a Christ crucified for the whole family... a lamb of god, a simple man. He says, 'Okay – so you all be happy and I become your mouthpiece. I will be mad. I will carry this burden.'

That's what Jesus says on the cross – 'I have taken all your sins on me.' It is very meaningful. It is the whole drama of humanity. Christ says that he has taken all your burdens; to come and rest in him. He will be the madman... he will be the buffoon and the fool and the idiot. Kill him! and you all be happy. He is your salvation. This should be the right interpretation of the crucifixion of jesus.

In each family you will find one Christ crucified. In each village you will find one idiot crucified. The whole village has thrown its madness on one person. And more and more people are going mad because relationships are becoming more and more neurotic.

So when you treat this person individually, you are doing something very wrong. He is not ill in that way. Your diagnosis is wrong... your very start is wrong. He should be put in another group and then you will immediately see his madness disappearing, because this group will not be mad – at least not mad in the same way as his family. He will have a different relationship. He can relate differently and he need not be the Christ.

For example, if Jesus had been born in India he would not have been crucified, because Hindus have never been as mad as Jews. What I mean is that Buddha was not crucified, Mahavira was not crucified, Kabir was not crucified. In India not a single person has been crucified. This family was far saner than the family of the Jews! Jesus was crucified, and in mohammedan countries many saints have been crucified. Mansoor was crucified – mohammedans were against him... very very insane and neurotic.

So whenever you see somebody going mad in a family, analyse the family. The family needs treatment... the family needs hospitalisation. But that is not possible right now... how to do it? So the person has to be treated. But my feeling is to put him into another group, into another family. Then he will be able to see and to feel that it is the family, not him.

And that is a great enlightening experience – that it is the family that is ill, he is not ill; it is the society that is ill, he is not ill; it is a certain structure around him that is ill. That gives him a grounding. Then he can come back to the same family and will not be ill, because now he knows that unconsciously he functioned as a safety valve. Now there is no need to function that way.

And you will be surprised: if you treat one person in a therapy group, and he goes back to the family, either the family will try to force him to be mad again, or – if he has really become strong and integrated – another member of the family will immediately become mad, because somebody else will have to fulfill that function.

My concept of a future therapy is a community – five hundred or one thousand people, two hundred families living together in a therapeutic climate. Then just as you put an individual in a therapy group, you can put a family into a community. Whenever one person goes mad or goes berserk, bring the whole family into the community. And that will be the real treatment.

Things are very much interconnected, and the emphasis should go from the individual to the group, and from the group to the community, from the community to the society, from the society to the whole planet earth.

CHAPTER 17

There is no Need to Renounce Anything if You can Renounce Knowledge

22 December 1976 pm in Chuang Tzu Auditorium

Deva means divine, prashna means question – the divine question or the divine quest. And remember that the question is the most important thing. The answer is futile, foolish, false. The question is real, because behind your question is hidden the real answer. The answer is not going to come from the outside. No-body is going to give you the answer about who you are... what your life means. Nobody is going to give you the answer – nobody can. The answer has to be found deep in the recesses of your own being. The answer has to come from exactly the same source as from where the question is coming.

So the question is tremendously significant, because the question shows the way from where you have to seek the answer. In the East we have never paid any attention to answers, because all answers are childish; only questions are alive.

I give you this name so you can start asking yourself, 'Who am I?' And don't formulate any answer. Your mind will try to formulate who you are; it will immediately supply the answer – that answer is not true. That answer is from the outside. Somebody has told you or you have read somewhere, or you have been condi-tioned for it. The answer will be christian, hindu, mohammedan, communist. The answer may be from kant, from hegel, from russel, but the answer comes from somewhere else. It is somebody else's answer... and it cannot become your answer. Your answer has to be born within you.

So let the question become a pregnancy – hold it there. There is no hurry to answer. The mind will play in the beginning. Whenever you ask, 'Who am I?' the mind will say, 'You are this,' 'You are that.'

Those are all consolations – don't be befooled by them. Those are just tricks of the mind. That's why people who listen to those tricks, never go deep... they remain on the surface. Throw all those answers – remember they are rubbish.

How will you know that the real has come? There is a way to know.... First, cancel all the answers that come from the memory, from the mind. Let the question remain alone. For a few months only the question will be there and all answers will have gone. Then you are on the right track. Now no answer comes – only the question is there. You ask, 'Who am I?' and nothing comes. The mind is completely quiet.

And this will give you the first taste of mediation, because that's what meditation is all about: the quietness of the mind. And you have stilled the mind without making any effort. You were simply asking, 'Who am I?'

Just sit silently at least once a day for one hour, and just ask 'Who am I?' Let the question vibrate inside you... penetrate like an arrow. Feel the pain of it – it hurts. Each real question hurts because it helps to make a way into your being. It is like digging a hole in the earth. And just as in the earth, somewhere deep down there is a source of water, exactly in the same way, somewhere deep within you is the source of water which will quench the thirst and will answer the question.

And it is not going to be an intellectual answer; it is going to be existential. When it comes you will immediately know that it has exploded in you – as if thousands of suns have entered your being. It will be an explosion of light. It will not be just verbal. There will be no word. It will be an experience.

So use this question, 'Who am I? Who am I? Who am I?' as a hammering, and go on. Go on rejecting all the answers – 'This is not,' 'That is not' – neti-neti: neither this nor that. Go on saying, 'This is not the answer.' Let the question remain pure, uncorrupted by all the answers that you know. Then it will start settling deep inside you. Layer upon layer it will go deeper and deeper and deeper, and one day out of nowhere, suddenly in a single instant, you will find something arising in you, exploding... tremendously vital, flooding you.

The experience will be of light, the experience will be of great sweetness, and the experience will be of tremendous certainty. Not a single lurking doubt will be there, because it is self-evident. You need not have any proof of it. It is your experience – you don't need any proof. It will simply take you off your ground. You will be in a totally different world – a new dimension has opened.

And this is the answer! This is hiding behind the question!

There is only one significant question – 'Who am I?' And there is only one significant experience – the experience that comes when you dig this question to its very innermost core. That's what all mystics have been trying to do.

[A sannyasin who had been in a serious car accident asks for guidance as she is too weak to do the active meditations.]

You cannot do and there is no need, mm?

Do only that which you can do, and do things which can be done by sitting. You can join the music group, mm? just sitting, or if you want to play something, you can play – otherwise sing or just sway and let the music surround you.

In fact, it is not a question of doing at all. One can go into it without doing. It is possible to go into it more easily without doing than it is to go into it by doing, because doing is of the ego.

And the body is not really needed to go into meditation. Something other than the body goes into meditation. The body can never go into meditation, the body cannot know what meditation is. It is not a physical dimension at all. Just as ears cannot see and eyes cannot hear, in exactly the same way, the body cannot meditate. There is no question about it. It is not its dimension, its vibe is on a different level. The body has a certain world, and meditation is a different world. Not even the mind can go into meditation.

You go into meditation – and you are neither the body nor the mind. You are something absolutely different – the transcendental.

So you can sit, you can lie down. Nothing to be worried about. You can just be here – listen to me, just be here, feel me; that will do. You can ride on my wave and go to the other shore – there is no need to even swim. And you have done so well! And you could do it so well, because you really came in contact with me. This accident has been a blessing. Sometimes curses prove to be blessings.

Mm? You have encountered death, and that has given you something which was not possible without facing the death. You have learnt how to surrender through it – maybe not knowingly, but you surrendered. That's why you could survive so easily.

Just do whatsoever you can do. Sit silently, listen. Let others meditate – you just be there, and their meditative energy will be enough. Feed on it, be nourished by it.

That's the beauty of a group, of a school: when you are in a school, in a group, when you belong to a family of meditators, it is tremendously beneficial, mm? because there are hundreds of people meditating. If you cannot meditate – the body is not in a situation to do it – then you can simply sit and let the energy shower on you. They are throwing so much meditative energy. They are creating so many ripples all around you. You can simply take it in and be nourished by it.

From the very ancient days, schools have existed only for this purpose. Many people who may not have attained to meditation alone, have attained, because they were moving in a family. The whole family was going, and it was easier for them to move with the family.

That's why I am creating such a big family of orange people. Mm ? because then things will come very very easy. Then each individual has not to fight. You can just hold hands with two other meditators, and that will do.

[A sannyasin, recently arrived from the West, says: In so many of the groups. I find that I'm doing theatre... and it seems like a lot of work. I'll do the groups here but it just feels very false to me.]

Try first here, and then we will see. In fact, even if you feel it is false then go into it – let it be a theatre; there is no need for it to be real.

In fact, the whole life is a theatre. Nothing is real here – and nothing can be real here. It is an unreal world in which we live. That is the meaning of the word 'maya'. The real does not exist outside you. Outside you is all drama, outside you is all acting. The real is inside you. The real is the witness.

So do these groups, and this time, don't try to be real. You must have tried in the past – that's why you feel a little frustration that it is all false. You must have tried hard to make it real. Nobody can make it real – it is not real. So this time let it be false, but play it as perfectly as possible. That is going to be your work. Let it be false – but play it perfectly, as if the whole world is watching, and your whole life is at stake. Play it so totally. Be a perfect actor – skilful, alert.

And when the play is really perfect, you will suddenly see a witness arising in you. When the play is perfect, the witness is perfect. When the play is imperfect, the witness is imperfect. When the play is very muddle-headed, the witness is muddle-headed. When you don't know what is play and what is not, you don't know who the witness is. Then the play and the witness get lost in each other. When the play is perfect on one side, on another side the witness is perfect, and there is a great interval, a gap. They are poles apart... not even connected. The play is on its own, and the witness is on its own... two worlds, two separate realities.

My understanding is that acting is one of the most significant meditations. A good actor can very easily become a good meditator – more so than anybody else – because while acting he has to remain a witness... a witness to his own acting! He pretends to be lost in it, mm? that is the art of acting. The watcher from the outside will see that he is completely absorbed in it. He's intensely in it and yet not in it. He is playing the role.

When he moves off the stage, suddenly he is a totally different man. Those tears are not there, those smiles are not there, that pain on his face is not there... the agony, the ecstasy – nothing is there.

The moment the curtain falls, he is a totally different man. The moment the curtain rises, he is again totally a different man. He simply slips in and out of his role, but he remains a witness.

[A sannyasin says: Everything is chaotic. I cannot understand what is right and what is wrong. I think my head is not functioning well now.]

Mm mm. No, I don't feel it is so. Your head was functioning too well before. You are relaxing a little – that's why you have become afraid. You were too much in the head... and I was waiting for this moment. This chaos is very creative. You were too much in the head – you were too german!

And that's why you have become scared.... Whenever a person drops below the head – and he has always lived from the head, and he has always been in control – suddenly he feels his control is lost. He has always been knowledgeable, he has always known exactly what is wrong – and now suddenly things look confused, cloudy. That's why you are afraid. But this is a blessing, because through the head there is no way towards god and towards reality.

The head is a cul-de-sac... the end of the road. You don't go anywhere from there – you are stuck . If you want to go anywhere, you have to go deeper into the heart... and the heart is confusing – that is true. It is chaotic – that is true. The heart is anarchic – that is true. And from the heart, you will not be able to make distinctions so clearly. Nothing is clear there. It is a twilight land.

It is not Germany – it is India. It is neither night nor day – it is twilight. Things are dim. Figures move and you cannot figure out what they are. You think one thing and it turns out to be something else. That's why you have become afraid.

But as I see it, you have progressed. To you it may look like a regression.

I understand the pain and the difficulty and the chaos of it – I can understand but you have come here; that's okay.

[The sannyasin then asks: Do you think I can love two persons at the same moment ? This is one of the problems.]

Just wait. Right now you will not be able to decide, mm? Right now you will not be able to know one from two....

Yes – you will be very much confused. Right now you will not know what is 'A' and what is 'B'. So this is not the time to decide anything. This is the time to go still deeper. A new understanding will arise – the understanding of the heart. But there is a passage between the head and the heart, and the passage has to be travelled. On the way from the head to the heart, don't decide anything, because everything will be indecisive.

Yes, you can love two persons, you can love ten persons, and you can be very much confused even about what love is. These are the moments when you should not make any commitment. Don't go and say to any woman that you will love her forever! These are not the moments. These are dangerous moments.

And it is good that you have come. Simply meditate, dance, sing, do the sufi methods. Just be here and listen to me, and feed on my presence.

[He answers: I cannot listen to you in the mornings. My head goes down and I'm in sound sleep.

You fall asleep, mm? – that is the way the heart will listen. Your head is not more functioning – that is why you Will feel sleepy. Be sleepy. You will listen, but you will have to function from a new centre, and you don't know anything about it. The heart can listen even while asleep. The head cannot listen even while awake! (laughter) The heart has its ways... very mysterious. So if you fall asleep, you fall asleep. I will be showering myself on you, and in sleep you will be absorbing better.

There are a few people who have learned the technique of how to listen in sleep. Just go into sleep – nothing to be worried about.

[He asks: Can I use sleep for anything else apart from the lectures? I like to sleep and I think in sleep things happen. What can I do?]

Good! No, you have not to do anything, because whatsoever you do will keep you hung up in the head. The head is the doer. Right now you have to do nothing – allow me to do. Simply relax; simply meditate, dance – and those are not doings. Just enjoy delight here, and remain as relaxed as possible. Don't try to figure out what is happening – you cannot figure it out.

Sooner or later a new centre will start functioning, and clarity will come to you again. And this will be a real clarity – not a substitute, not a false coin. This will be authentic, and you will know what is good and what is wrong.

With the head you know what is good and what is wrong, but you go on doing the wrong. With the head you know what is right and what is wrong, and you go on doing the wrong. So what type of clarity is this? It is verbal, it is meaningless.

Saint augustine has said, 'God forgive me, because I do what I'm not supposed to do – and I know that I'm not supposed to do it

I don't do that which I'm supposed to do – and I know that I have to do it – but forgive me!'

This is how things are happening. With the head this is how things happen. You always know what is right, and you always do what is wrong. You always repent; you feel guilty. Again you think that now you know better, and again you do the same thing.

The head simply plays the game of being clear – it is not clear. When the heart starts functioning, you will know what is right and what is wrong. And the moment you know what is right, you cannot do the wrong – that is the beauty of the heart. The very knowing, 'this is right,' is the doing too. The heart-oriented person never has any choice. The moment he knows that this is right, that is the thing to be done, that is the thing he will do. He never repents, he never feels guilty.

So you can say whatsoever he does is good, and whatsoever is good he does. They become synonymous.... Knowing and doing become synonymous. They become one; they are no more separate.

So you are in a good situation... in a tremendously beautiful situation. Just dance, sing and relax! Mm? because right now anything you do will keep the head functioning. I would like you to completely drop out of the head. So relax into the heart, settle there, and from there will arise the real understanding. It is on the way!

Anand means bliss, apurvam means unique – unique bliss. And everybody is carrying a seed for unique bliss. Only you can become blissful that way, nobody else. Nobody has been blissful the way you are, and nobody will again ever be blissful in the same way as you would be. Each is carrying a unique seed of bliss, a unique seed of a unique flower. And that is the only offering for god. Become blissful, so you can offer a unique flower – that is something original.

[The new sannyasin says: I don't know what I should do because I am pregnant....]

I know! I was feeling as if I was giving sannyas to two persons! How old is the pregnancy... seven, eight months?

... Good! Just do soft things, mm? music... sit and sing, sway, or just sit and enjoy. Do soft things, and remain around. Let the child feed on the vibrations here so we will have a beautiful sannyasin from the very beginning. Mm? Good!

[A sannyasin therapist asks: How in my work can I separate the chaff from the grain?]

Mm mm. My feeling is that you bring too much of the intellect into your work. That is the chaff. Otherwise you can become really a great therapist, but you are too intellectual... too much of a scholar comes in. And therapy has nothing to do with scholarship –

nothing to do at all... totally different fields.

If you want to be a scholar, forget about therapy and be a good scholar. Otherwise, forget scholarship. Therapy has nothing to do with scholarship and knowledge, and intellectual understanding – nothing.

To be a therapist, a really good therapist, you have to be almost crazy! Only crazy people can help crazy people. Only crazy people can understand crazy people. That's why the alcoholics anonymous helps – only drunkards can help drunkards... they know the language.

So that is my feeling – that your therapy work is not succeeding as it can because you are too much of an intellectual. That is the chaff to be dropped. So cut it short!

In fact, you should not move as an intellectual when you are in a therapy group. Be more human – scholarship is inhuman. Be more alive – scholarship is dead. And don't look at people as problems – they are persons. Don't analyse. Rather, try to be in their shoes... feel! Move in their space – become them. A real therapist will become the patient. He will move through the agony of the patient, he will suffer the agony of the patient. He will not stand aloof in his knowledge, diagnosing.

Freud is not a great therapist – a great theoretician of course, but not a therapist. And neither is jung a therapist – a great theore-tician again. Nor is adler a therapist – again a great theoretician. Freud has left a very wrong legacy in the west – of scholars, logic-choppers, arguers, philosophers, metaphysicians, but not therapists.

Therapy is an altogether different matter. You have to love the patient as a person. You have to accept the person unconditionally. The patient should not feel that he is being treated. The patient should feel that he is being understood – not being treated – and that very understanding is a healing climate.

That's why my feeling is – that you do good work, your procedure is good, your techniques are good, but you are too much of the intellectual. So drop that intellectualism.

... but you are in therapy! Otherwise get out of therapy, or you will be divided. Become a scholar and forget bout therapy – be a theoretician. But then groups and things – forget about them! They are not for you then.

I'm not saying that you become a therapist. I'm saying that if you want to become a therapist, you cannot be a scholar at the same time – they don't go together. If you want to be a scholar and you

feel more happy being a scholar, don't be a therapist; there is no need. Otherwise your scholarship will suffer and your therapy will suffer. You have to be very decisive, otherwise you can go on hanging, and you will never feel fulfilled.

When I was going to the college, my parents, my whole family, all my well-wishers, wanted me to go to a science college; naturally, because science pays! I belonged to a poor family, and it was very

difficult for them to afford. But they were ready – somehow they would manage.

But I was reluctant – I was not going to the science college at all. I said an absolute no. I told them, 'I am going to study philosophy.' They said, 'Are you mad?! We cannot afford it! And philosophy is for rich people.' A poor man's son never goes to an art college in india, because after the education you will remain unemployed; it is difficult to get any employment.

My father said, 'Then you decide. If you don't go to the science college, I am not going to pay.'

I said, 'That's okay. I will not ask. But I'm not going to the science college. I will beg... but I'm going to the arts college.'

It was just a threat from him so that I would come to my senses, but I went to the arts college, and then he felt very much. He would write again and again, 'Just say how much we should send, how much money you need.' I said, 'No, I'm not going to take this. I have not taken your advice, how can I take your money?'

So for two years I worked. In the night I would work, in the day I would go to college. They were very repentant. They would come again and again – my family members – and they would say 'Forgive us, just forget about it, but this we cannot see – that at night you have to work and in the day you go to the college.'

But I said, 'I am perfectly happy! And this is my choice! Because science cannot be a fulfillment to me – I know that. My fulfillment is different. It has to be of a different quality. It cannot be just objective; it has to be subjective.'

One has to decide! It was easier for me to go to the science college, to become a doctor or to become a professor of science or something. It would have been comfortable, but it would have disturbed my whole pattern, my whole being. It would have been a division.

So always remember, never even for a single moment postpone anything. Be decisive. If you feel that therapy is not for you, forget about groups and other things. Then put your whole energy into scholarship – and good! Nothing wrong in it. If you enjoy, that is your fulfillment. Scholars are needed as much as anyone else.

Authentic people anywhere are needed, whatsoever direction they choose. But this happens many times: people remain confused, and they go on wavering. Then you cannot be a therapist, and you will feel unfulfilled, and you will see that your groups are not going as successfully as they should. That will remain a burden and a sadness on you, and you will try more and more to bring them to a certain standard. But whatsoever you do will be the chaff, because you will bring more intellect into

it, you will find more techniques, you will intellectualise more, you will make it more of a heady thing. That is not going to help.

If you want to be a therapist and in the therapy – and it is a tremendously beautiful world – then forget about scholarship. Otherwise choose scholarship – that too is beautiful. But a person should have a direction. Then one arrives some day, somewhere. Otherwise this deep unfulfillment will create ulcers in your being. You will always feel as if you are in a wrong place.

A person should do only that which fulfills so tremendously that he always feels that this is the only place, and this is the only thing. If god gives him another life, he will do the same thing again; he will not change. When you feel that, your life blooms... and you can bloom in a beautiful flowering.

So just decide about it. Mm? just ponder over it, meditate over it. They are diametrically opposite things.

[The sannyasin answers: My attitude has been just to play... to go with what attracts me.]

Then don't bother about satisfaction, because then the play is your satisfaction. Don't bother about fulfillment, because in a play there is no question of fulfillment. Don't think of improving it. Good! go on playing. But then you will always remain empty.

If it is a play, then let it be a play – but then don't be serious about it. Then the play is its own reward. Whether you succeed as a therapist or not is not the question at all. Then therapy is not the relevant question at all. You are a player, so you are playing therapy – good! Don't feel frustrated. You are frustrated... you feel a certain thing is missing and you are searching for it. It is not a play.

If it is a play, then good! Then who bothers ? Why bother about it? You played it and you enjoyed it. In a play there is no result; the play is its own reward. In work there is reward, and the reward comes after the work is fulfilled. When you feel that yes, you are creating something, when you see something growing.... A gardener sees the tree growing and feels fulfilled. The mother sees the child growing, and she feels fulfilled.

If you are thinking of it as a play, there is no problem, but I think again it is your intellectual explanation – that it is a play. It is again the chaff....

To avoid decision, you bring an explanation that this is a play; you are just playing. Again this is a rationalisation. It is not play. Look into it. If it is a play, play it. Then you continue as you are – nothing is the problem. But if you feel some lurking dissatisfaction – that things are not as they should be, that something more is needed – then either become a therapist and play the game so totally that your energies are not diverted anywhere else, or become a scholar.

And I am not saying not to become a scholar. Because there are a few people who will be only satisfied when they have become great scholars; that is their destiny. But be very clear about it – crystal-clear. And don't try to explain away things by rational explanation; that is not going to help.

It is not a question of giving me an explanation; it is a question for you to decide. This is how I see it. Now try to see it how you see it. And you have to function out of your own vision; you don't have

to function out of what I am saying. How can you function out of that? This is just a suggestion, a hint to work upon, to meditate upon. Meditate and let the vision come to you.

It is your life, it is your responsibility. Just see, and don't go on playing games with yourself. Just see directly – and in that very vision, things will change. Either you become a therapist or you become a scholar, or you remain a player – but then the problem disappears.

CHAPTER 18

If you are Interested in your Total Transformation I am Totally Available

23 December 1976 pm in Chuang Tzu Auditorium

Deva means divine, god, and arpitam means surrendered to – surrendered to god. And the meaning of surrender is not that you surrender your self – you surrender only your ego. The self cannot be surrendered – only the ego, the false entity that appears to be you, has to be surrendered.

There is a great misunderstanding about surrender in the West. They think surrendering means you become a slave. No; in fact, by surrendering you become a master, because you surrender the self – the false self – which will never allow you to be a master. You surrender, in fact, the dependent self that depends on the society.

Your ego is given by the society. It is maintained by the society... it depends on the society. When you are alone, it is not there. One surrenders the dependent self, and once the dependent self disappears, your real self arises. And that real self is not different from god himself – that real self is god himself.

So in fact, to surrender the false self is to attain the real self. The false is to be surrendered unto the feet of the real. God is your reality, and ego is your unreality... just a concept. You have been trained for it. You have been told you are this – you belong to this religion, to this country, your name is this, your form is this, you are good or bad, saintly or a sinner. These things have been told to you. They have defined you, they have marked your boundary: this is you. This ego is very confining. It does nat allow you freedom.

If the society thinks you are a saint, then you cannot sin. Because of the boundary, you become afraid of somebody coming to know. If the society thinks you are a sinner, you cannot be a saint.

I used to go to the prisons to visit prisoners. In one prison, again and again I came across one old man. Sometimes he was not there, and sometimes he was back again.

I asked him, 'What is happening? Why do you come back again and again?'

He said, 'Nobody trusts me – that I can be good. Sometimes I am released from the gaol, I go out. I decide again and again, that this time I will be good, but nobody believes it. Nobody helps me to be good. Nobody gives me any employment. They think I am a thief – and they force me to be a thief! Because if nobody gives me any employment, how am I to survive?

'They define me as this thief – they have left only that definition – and I am caught with the definition, so again, I have to steal, I have to be caught. Now this gaol has become my home. When they release me, I feel very much afraid. Again I will have to come – I will have to do something.'

Your definition becomes your bondage. To surrender this dependent self is to surrender all definition... is to surrender all boundary. And the moment these boundaries are surrendered, the divine arises in you, it flowers in you. You become a lotus flower....

[A sannyasin who at a previous darshan had expressed confusion over the difference between a genuine need for sleep and just laziness. (see November 22nd, 'The Shade of the Whip.') Tonight she reported she needed about eight hours sleep each night, plus an afternoon nap twice a week.

Osho said that one's body is one's temple and should be taken care of....]

.... Somebody can survive only on five hours sleep, and somebody may need eight, nine, ten hours of sleep – it depends. So never bother how much others are sleeping. Just listen to your own body. Your body is your guide, so you should be very very sensitive.

And this is one of the most basic things for a seeker – to know how much the body needs to sleep, to feel what the body needs as far as food. And the body always gives you indications – very clear-cut. If you don't listen, that's another matter. Or if you misinterpret, that is another matter. But if you silently listen in a quiet moment, you will know what the body needs: about food, about sleep, about talking, about exercise, about walking. The body goes on giving you a clear hint about everything.

Once these hints are understood, the body settles. And the settlement of the body. is fifty percent of the work done. Good! You continue.

[A sannyasin who was working in the kitchen, had a clash with the supervisor, Deeksha, and stopped working.]

You received my message to surrender to Deeksha, or did you never receive it?..

But you never surrendered to her.... And that would have been something tremendously valuable. You go on missing.

Stop! There is no need to miss any more now. When I send a message, I mean it! And if in that particular moment, you do it, something will happen – otherwise nothing will ever happen!

You are not to think about it! When I send a message, you have simply to do it. You are not to think whether to do or not – I don't give you any alternative. Otherwise you will go on missing the moments – they rarely come! once you miss, you never know when it will come again. Get out of your head! You are creating your troubles yourself.

From this moment, whatsoever is ordered, you have to do it! Right? Deeksha is the first (chuckling) – you have to surrender to Deeksha! It is difficult, I know, that's why it has to be done. Just go right now from here and surrender to Deeksha. And she is going to be your master for a few days! (laughter) You will enjoy it, and she will also enjoy it.

After darshan simply go and surrender in the indian way (with a chuckle) to Deeksha! Mm? And whatsoever she orders, from tomorrow you start working!

Stop thinking. Just you do whatsoever I say, and within two, three months much is going to happen. Otherwise you create small things which are meaningless. Then you get disturbed, then you feel guilty, and then you start thinking of committing suicide, and this and that... and these things are not needed at all. What more suicide do you need? Once you have become a sannyasin, you have committed suicide! Right?

Immediately from here – there is no need to go anywhere and think about it – just go and find Deeksha and surrender. Good!

CHAPTER 19

This Night let Christ be Born to You

24 December 1976 pm in Chuang Tzu Auditorium

Because of christmas eve I am giving you this name: christo prem.

Prem means love; love of christ. And christ is not a person. When the personality disappears, when the ego disappears, when the sense of 'I' disappears, christ is born.

Every time somebody reaches into his innermost core, christ is born again. It is not a historical thing that happened once and then stopped. Krishna is also a Christ and Buddha too.

Christ is a state. It has nothing to do with Jesus in particular – Jesus is one of the Christs. There have been many before him, there have been many after, and there will continue to be many more. So think of christ as a state – the state of no-mind, the state when thinking stops and you are simply aware. Not aware of something in particular, but simply aware. Not aware of any object... your awareness is not focused on anything. You cannot say of what you are aware; you can simply say, 'I am aware.' That is the state of christ.

And it is ugly to become a Christian, it is ugly to become a Hindu, ugly to become a Mohammedan – but it is beautiful to become a Christ, to become a Mohammed, to become a Krishna. These are states. They arc not confined to persons, territories, geography, climate, creed; they are not confined to anything.

That is the entry of the beyond within you: when suddenly your drop disappears and the ocean is there... infinite... when the unbounded has descended in you.

When you cannot separate yourself from existence, when the marriage has happened, when you are wed to existence, that is the state of being a christ.

Christo prem will mean the love for the state of no-mind; the search for the state of no-mind.

So this night, let christ be born to you; let the drama be enacted again. It has to be enacted in every consciousness. Every consciousness is a stage, and christ has to be born into every consciousness. Unless it happens, one remains unfulfilled, miserable, in agony.

Unless you come to a state where you completely disappear and only god exists, you will remain in misery. Misery is not caused by something outside you; it is caused because you have not been able to be that which you are meant to be. Misery is not caused by anybody else; misery is an inner turmoil to be that which is your destiny.

A seed is in misery because the plant wants to sprout. The seed is in agony. It cannot rest how can it rest? If the seed starts resting, there will be no possibility of the tree being born at all. The rest of the seed will be death to the tree. The seed cannot rest; the seed has to go through sufferings. The seed has to be restless, until it finds the right soil where it can be born, lose itself, be in a let-go, and allow that which is hidden inside it to unfold. The seed disappears and the plant is born. You disappear and god is born.

Man is a seed. And as seed, man is bound to remain in misery... and he should remain in misery – otherwise god will never be born.

So the agony is a must – one should not avoid it. One should not take tranquillisers to avoid it. One should not create false consolations to avoid it. As a human being you have to remain in anguish – only that anguish will create the fire in you so that one day you explode... and thence is ecstasy.

Ecstasy simply means that you have come to be that which you were meant to be... you have flowered. Nothing is hidden behind you now – the song has come out. You have burst forth in song!

[The new sannyasin says: I have read your book about the hundred and twelve methods of Shiva, and I would like to know whether you can suggest a method for me to let my heart grow.... For three years I have been doing a mantra meditation.]

In the morning do the dynamic, in the evening do the mantra. Go on reading 'The Book of the Secrets', and if sometimes something attracts you, try it for seven days. If it fits, go on. Many methods can fit, but if it doesn't fit, forget all about it. And if mantra is fitting you, then you can very easily find which methods will fit you. But these two are enough; even if you don't do anything, these two will do.

And start helping people for me. In germany, help people to meditate, because there is nothing more creative than meditation. Each art and each creativity can be tremendously enhanced by meditation. If somebody is a painter and he starts meditating, his painting will have a sudden jump, it will become tremendously profound – because whatsoever you paint reflects your mind. If the mind goes deeper, your painting will go deeper. You paint your mind. What else can you paint? You paint yourself.

So if something deep happens in you, your painting will immediately start moving in a deeper dimension. Or if you sing, with meditation your song will have a totally different quality to it. It

will not be superficial; it will start moving vertically – in depth and in height. If you dance, your dance will be different, because if you meditate you will come to know a dance in which the dancer disappears and only the dance remains. Then even the audience will suddenly feel a new breeze, a new ray of light. The dancer will become a vehicle of the divine.

So whatsoever you are teaching, make it a point to add meditation to each effort. Meditation is the greatest source of creativity. It releases tremendous energy, because tensions are less, anxieties are less, so the energy that was involved in tension and anxiety is no more involved there. It is available. You can create better.

And your art will become more objective – what Gurdjieff means by objective. It will become more real. It will not be just a dreamy thing that you are doing not knowing why, that you are doing not knowing what, that you are doing because you feel restless, so you need to do something.

Once you become settled, centred, then art is not like an obsession; it is not an occupation. You do it for a clear-cut purpose... it becomes purposive. It has a direction, it has a message to deliver. And when somebody looks at the painting, or listens to the song, or looks at the dance or the sculpture, he will have a glimpse of what you wanted to convey to him.

Much of the modern art is very very non-objective, nightmarish in that way. It seems that only troubled people are painting. It seems as if only insane people – who have lost all sense of direction – are painting.

So help people to meditate, and that will be the greatest contribution to their creativity.

Somewhere creativity and meditation have to meet, otherwise both can be dangerous. It has happened in the east. Meditation took a very different route to creativity – it moved away from creativity. It lost all track of creativity. It became escapist.

If meditation loses track of creativity, it becomes escapist. One starts renouncing the world – it becomes suicidal. And if creativity is without meditation – as it is happening in the West – then the creativity goes insane. Both are not good alternatives – suicide and insanity. Many great painters, at sometime or other in their life, were put into the mad asylum. Or even if they were not put, they were insane, people tolerated them. Their painting and their work are enough proof that they were not in their senses. They were possessed, as if by some evil force, or by many forces together, and they were torn apart.

In the West, creativity has taken a route totally different to meditation; in the east, meditation took a route absolutely negating creativity – both have failed. Both had to fail – and it is good that both have failed. Now a totally new world, where creativity and meditation meet together and go hand in hand, is possible in the future. That will be the greatest synthesis between the east and the west, between the active mind and the passive mind, between male and female, Yin and Yang.

Meditation is Yin, creativity is Yang. Meditation is passive, creativity is active. Meditation is female, creativity is male. They both have to meet. And when they both meet, something beautiful happens. So work on those lines... help people.

[A sannyasin who is leaving says: Several times in the past, and for the past few nights, I wake up and just find a sort of consciousness there – no identity, not knowing where I am, who I am... just a very lost feeling. It may last for a number of minutes... I guess I identify that space somewhat with what you speak of as dropping the ego.]

Yes, yes, it is... it is so. You have understood it exactly.

[The sannyasin continues: But I find it so terrifying. Going back to life now has no meaning because there's just something that I have to do, and going back is a way of postponing it, and is relatively meaningless. But this huge thing is sort of looming in front of me – something that I find fearful... going mad and....]

That too is true. When you start tasting something of the inner, suddenly the outer seems to be meaningless, irrelevant. But I would like you to go and be in the outer and yet remain alert about the inner. I don't want to create any separation between the outer and the inner.

This tendency arises because when you start tasting something of the inner, suddenly you say, 'What is the point of rushing and doing this and that?' Now it seems meaningless – the old motivation is gone, the old greed is not there, the old ego is not there, so why?

But I would like you to go and do it without any ego, without any motivation – do it just as an actor. And it will help your inner journey more. It will give you the contrast. It will make you more aware rather than less, and it will be helpful to your meditation.

One day I will tell you to forget all about the world, but not right now. Right now go into the world, carry whatsoever you are feeling inside.

And there is fear that it may be lost. That fear has to be faced – it will not be lost. Many times you will feel that it is lost – catch hold of it again. That will be a training, a discipline. And that will make you more confident about the inner space that you are becoming aware of.

My whole effort is that no separation arises, and that one day you can come to feel that the inner and outer are one. Whether you do something or you don't do anything – both are good... and there is no need to choose. If it happens that something has to be done, you do it. If it happens that nothing has to be done, sit silently. When you sit silently, there is no hankering to do anything. When you do something, there is no hankering to sit silently. Then you have arrived home, then you are at ease, then there is no problem.

And it is frightening too, because whenever you lose the contact of the ego – even for a single moment – you are lost in a vacuum. Of course you don't know who you are then, because all that you know about yourself is the ego. Once the ego is not functioning – even for a single second – suddenly you are in a chaos; you have lost all track of yourself. It is almost like death, so it is terrifying.

But by and by you see that the terrifying is the terrifically beautiful too. By and by you will see that that which was looking like death is the reality of life. It is more alive than what you call life... but it will take a little time. Gradually you will have to become acquainted with it. It will be coming more

and more, and seconds will turn into minutes, and minutes will turn into hours, and hours will turn into days – and then you will see that even death is not death.

Death, too, is a new life, a beginning of a new life... a beginning of a greater life than you have known before. Nothing dies – nothing can die. In the very nature of things death is impossible. Things only change form. The journey is eternal.

Something of very great significance is just by the corner, just around you. It will be terrifying, scary. You have to know it and yet you have to go into it. It will say to you, 'What is the point of going to the west? What is the point of going to the job – why bother?' – but still you have to go and do it, otherwise you will be stuck.

I have seen many sannyasins who have escaped from the world, gone to the himalayas, and they are stuck, because the very situation where challenge is, has been lost. Things grow in a challenge – and challenge is the meaning of the world.

You cannot find a better challenge than america. It is maddeningly challenging! And one has to keep alert and silent there. If you can be alert and silent in america, then you have found your himalaya – that is the right place. The marketplace is the right place to meditate. So I suggest you go.

One day I will tell you to forget all about it... to now just be here, dance and sing, and let this be your world. But right now, it is worth going. I know the fear, and I know the meaninglessness of it, mm?

[The sannyasin adds: I did a Gurdjieff group where I studied with one of the Gurdjieff people – should I continue with this?]

You continue, mm? It is one of the most beautiful things available. Continue – and it is in tune with me, so there is no conflict. Continue, and convert the Gurdjieff group people, because now Gurdjieff is dead, and then work is just so-so. It cannot be of much depth.

These things remain alive only with the master. These things are so fragile. It is almost as if the bush is dead and you have gathered a few roses, and you go on protecting them. They are dead! Memories of good old days – but they are no more alive!

And spiritual work is such a fragile rose that when the master is gone, it is gone. You can carry on a little bit here and there, mm? a few things – words and theories and some techniques – but that is just peripheral. Good! better than not doing anything... and they are good people to associate with. Wherever people gather together for any inner inquiry, it is good to be there... the very milieu is good. So you continue, and you will help them to come to me.

All Gurdjieff people have to come sooner or later, because only dead techniques are in their hands, and they too, not in totality... just fragments. But don't try very directly to convert them – no! Otherwise any type of people become afraid in different ways. You just be there, mm? and by and by just tell them very indirectly – they will be helped.

Keep this box with you, mm? And at least when you go to meet the Gurdjieff group, keep the box in the pocket, mm? (laughter) Good!

[A visitor says: I feel I've got some problems with negative feelings... Aggressive feelings – which I'm getting especially in this place... Here, especially strong.]

Here things become strong. Everything that you have been carrying for your whole life will become strong. And that has to be so, so you have to face your problems. In the presence of a master, whatsoever is your problem will bubble up and will come to the surface. The greedy person will become very greedy, the sexual will become very sexual, the aggressive will become very aggressive.

And that is the problem to be solved. In fact, it is one of the oldest techniques – to go to the master and to just be in his presence, and to see what happens to you. Suddenly your chief problem will come up. So aggression is your problem – that can be solved.

Once the problem is known, almost fifty percent is solved. The real problem is not to solve a problem, the real problem is to know what it is. The diagnosis is more important than the medicine. The treatment is very easy – once it is diagnosed, then the chemist can supply it; it is not very difficult.

How long can you be here?

[The visitor answers: I think I depart on monday.]

You are going on monday? Aggression won't go that fast. You can go, but aggression won't go that fast. You will have to come and be here for at least a few weeks. Aggression can go, but it has to be brought out... it has to be vomited.

[The visitor enquires: What other practical ways can I deal with that?]

I will not talk to you – you will have to come and be here for a few days. You will not be able to do it alone, no. It can be dangerous. You need a group situation. You have to be provoked first – provoked to your very extreme so you almost go mad – and only then it will explode. If you yourself are trying. you will remain in control. If you do some techniques to bring aggression out, you remain in control. You allow only so far, and then you become afraid. Then you say it is dangerous.

It needs a group situation where others can provoke you. And in a moment of unconsciousness, the provocation goes so deep that you suddenly forget yourself and you are simply aggression. That is the moment when you flare up... and it goes! But that has to be done only in a group situation, never otherwise. Alone, and if something goes wrong, there will be nobody to look after you – that's not right.

Whenever you can make it possible, come back. At least for six, seven weeks be here, go through a few groups, and it will be solved.

Aggression is one of the simplest problems. There are deeper problems which are more difficult – greed, for example, is more difficult. Aggression is very simple because it is a very unnatural problem. Nobody is naturally aggressive. Aggression is a problem created by the society. Because you have never been allowed to be angry, it has accumulated. It is anger accumulated.

From your very childhood, many things have accumulated. Now the reservoir is too much. If you are allowed anger every day, within a few days the reservoir will be exhausted. It is not a big problem.

[The visitor answers: I spent two years in primal therapy.]

It has not worked. No, it has not worked. Something must have gone wrong. And primal therapy is not a panacea, it works only for a few people. So this is a difficulty: no technique can work on all people. But whenever a technique works on a few people, the originator of the technique thinks that now he has found the panacea. He goes on prescribing it to everybody, and he doesn't bother about the person. It may not work, because your aggression may not be connected with the primal scream. If it is connected with the primal scream, then it will work, but it may be completely disconnected with it. It may have another source.

Primal therapy works only if, when the child was born, he had a trauma. For example, the child wanted to cry, and he was not allowed to cry. A sedative was given, or the mother's breast was given immediately so he could not cry. The cry has remained... and is still there. If something like that has happened, and that is the root cause of your aggression, primal therapy will help. Then one day when the cry comes, suddenly you will see that everything has disappeared, exploded, gone.

But I don't see that that is the problem. Your anger has gathered day by day. The whole of your life, you have been controlling and gathering. You are a very controlled man.

And that happens to germans. The whole race is very controlled, and the culture is such that children have been brought up to be disciplined and controlled – that is part of their upbringing. You cannot cry easily, you cannot weep easily... tears will be difficult. It will not look masculine; it will look feminine. Mm? it won't appeal to your ego. Day by day, down the years you have accumulated. A primal scream won't help. You will need a totally different methodology. But you can come, whenever.

... If you want to stay, then I will plan for you. Then a few groups I will give you... if you want to stay.

First you have to join the african dance and karate; these are the two basic things. Then you have to go through rolfing. Simultaneously you can do karate, african dance, rolfing. These are the beginning things. They will bring your body to a point where things will start happening – this will be the physical part. One has to go slowly. Then one group, tathata – from the twentieth to the twenty-second of january. The second will be encounter, and the third will be hypnotherapy. Book for these three groups – if you want to stay. These three things will do. Mm? Good!

[A sannyasin says: I feel that I don't accept my negative feelings and that I'm fighting with them all the time.]

Mm mm. If you enjoy something.... But this is not going to help. You have to accept the negative too. When you walk in the sun, you have to accept your shadow too. If you don't accept your shadow and you start fighting with it, you will never reach anywhere – you will be fighting with the shadow. Whenever you move, the shadow will be there, so you jump again on the shadow... and a shadow is a shadow.

Each positive has its shadow – the negative. If you want to love people, the shadow will be there – the shadow will be of hate. If you really want to destroy hate, you will have to destroy love too. And that will not be a game, it will not be worthwhile. If you want to destroy the shadow, you will have to run inside and close your room, and hide there – no sun, no shadow. But what is the point of losing the sunshine? You will be losing life itself.

But I can understand where the problem comes from. We have been brought up, we have been conditioned in such a way, that we cannot think that the negative belongs to us. That's why we always try to make the other responsible for the negative. If you become angry, you simply say 'The other was behaving in such a way – that's why I'm angry.' You don't take the responsibility; you make the other responsible. And by making the others responsible, you are losing your freedom. Now you will never be free, because what can you do? If the other creates anger, he can create. And there are millions of others – how will you manage?

But if you accept your anger and you don't throw the responsibility on anybody else... you say, 'Yes, this is part of life – anger is in me,' you become free. Now if you want to be angry, you can be angry; if you don't want to be angry, nobody can make you angry. This is freedom, this is independence. Now you are no more a mechanical thing, nobody can push your button. But the first thing is to accept it – that it is yours. Just as the right hand is yours, the left is yours too.

Once you accept, you can find a way to use the left also. Then there can be a positive use of the negativity itself. And that is the whole science of religion: how to change the poisonous into the sweet, how to change the bitter into honey, how to make the poison function as nectar. That is the whole inner alchemy – to transform the baser metal into gold.

It is there, but it can be transformed into gold. Hate, through deep acceptance, can be transformed into love. It is raw love, nothing else. It is raw energy; defined, it becomes love. Anger can become compassion – anger is raw compassion. Don't throw it – it is a diamond! Cut it, polish it, and it can become a kohinoor.

So the negative has nothing wrong in it. It still has to be worked on, refined, transformed. It has to go through a few processes, that's all. It is crude. Once refined, it will become very very valuable. But you can transform anything only if you accept it. If you deny it from the very beginning, how can you transform it? And that's what you are doing.

Start working, and totally accept yourself there. Then the work will become your meditation. Never reject. If you don't reject, you will not throw on anybody else, you will absorb it.

What particular negative emotion comes to you?

[She answers: Jealousy of other people... ambition, and envy also. It is difficult to accept those things when I want to be good.]

Mm mm. I declare you good! (laughter) Why bother? I can give you a written certificate! (she laughs) There is no need to become good – one is simply good. Everybody is good. We bring goodness with our birth; it is born in us... nothing to be worried about. You are good with all your jealousies, possessiveness, ambition – still you are good. A rose is a rose even if there are so many thorns – that makes no difference. You start accepting yourself, mm? Soon things will change. Good!

CHAPTER 20

God is not the Goal but the Journey Itself

25 December 1976 pm in Chuang Tzu Auditorium

Deva means divine, ashva bodhi means horse sense. And it is of great value to understand what horse sense is. Man is not as sensible as horses; man has lost all sensibility. Horses still live in the present – man has started living in the future. The moment you start living in the future, you lose horse sense.

The animal exists herenow. He does not plan his life as a deferred payment system. He does not bother about the results. He is not much concerned about the goal – his whole concern is the journey itself.

For example, if you leave a horse loose by the side of the road, he will not look at the stars and he will not look at the horizon; he will not look all around to find where he should go and where he should start eating the grass. He will simply look around in the immediate.

Just half, one step away, there is a clump of grass; he will start nibbling, enjoying. He will be lost in the moment, in the act, in the immediate. Then half a foot away, another clump of grass, and he will move. By the evening you will find he has moved miles away from the original spot – but he has not planned it. He was just moving moment to moment. This I call 'the grazing principle' – and man should live like it.

One should not bother about the future, about the after-life. One should live this moment... and each moment takes one deeper into reality. But one should be more concerned with the immediate, not the far away. God is close by, and far away are only man's dreams. Reality surrounds you and the far away is just a utopia that never comes. The far away is a trick of the mind to escape from the

real. That is all implied in the word aswabodhi – horse sense. So start living more and more in the immediate.

There is a very famous saying of saint theresa – I love it tremendously. She says, 'Heaven is not the goal. Heaven is all the way to heaven. Has not christ said, "I am the way?"' God is not the goal but the journey itself, the way itself. We are not going anywhere in particular, we are just being here. The whole converges on this moment.

When you think about the result, the end, the profit that you are going to gain in the end, you start missing the beauty of the pilgrimage – then you are motivated, greedy, ambitious. Then you are not here.

Enjoy each moment. Be more authentically in the immediate – that is the meaning of horse sense.

Deva means divine, sona means gold – divine gold, divine treasure, divine wealth. And that's how one should look at oneself – as a great treasure. We may not have discovered it yet, but it is there. And if you really want to discover it, first you have to accept – at least hypothetically – that it is there, otherwise you never search and never enquire. Once you know that the treasure is somewhere, you start looking for it.

That is the only meaning of trust – something that is not known, but is possible... something that you cannot be certain about right now, but somebody else, whom you love, is certain... to take his certainty in trust, and the journey starts.

This is going to be hypothetical. It cannot be absolute. Unless you have known, how can it be absolute? But even a scientist needs a hypothesis to work with, to begin with. He is not certain whether it will prove this way or that, whether it will prove true or untrue. But just to start one has to take a hypothesis – maybe it is so, maybe it is not so, but a possibility is there that maybe it is so. Then one has to search and one has to do hard work.

Everybody is carrying a treasure, but the idea is lost. In the modern world nobody reminds you about your inner treasure, and everybody reminds you about many treasures which are outside – which you have to achieve, which you have to complete for, you have to struggle for. The struggle is very ugly and very violent – and the end result is just nothing.

Once a person succeeds in the outer world, he comes to know that the whole life has been a wastage. You have the money, and nothing has come. You have the power and the prestige and the respectability, and you remain empty – in fact, your whole life is gone, has gone down the drain. Now only death is waiting. Of course you will die as a successful man and there will be reports in the newspaper... but you never lived!

You will die as a successful man, but you never lived truly, because life is from the within, and it is never from the without. Life is a welling up of your treasures, an overflowing....

I am here just to remind you of this – and by becoming a sannyasin, you start trusting me, and then you start searching for the treasure. It is there – I say it is there... I can see it. If you cannot see it, it only means that you have to train your eyes to see it. You have to become a little more silent,

because the voice inside is very still, very small. You have to drop the noise, the inner chattering, then you may be able to hear it.

It is a whispering, a murmuring, of a very small spring, but it is of tremendous value, because that spring is that of nectar. Once one drinks out of it, one becomes deathless. Once you drink out of it, then for the first time you are alive... alive in a totally different meaning, in a different sense. You are no more alive as a body – you are alive as a spirit.

The body will end because it began. The spirit has no beginning and no end....

[A sannyasin said that in the hypnotherapy group she had images of Osho, and other people, without any faces.]

Mm mm. Some day you will come to know the meaning of it – the meaning is there. In fact, nobody has a face. The face is a mask, the body itself is a mask. The one who is behind is faceless.

Have you seen Bodhidharma's pictures?... the man who introduced Zen in China? He has a big beard, and a very ferocious face very dangerous like a lion, just ready to jump on anybody.

One of his disciples meditating one day came running and told him, 'Sir, I have looked deep into myself and I found you there, but you had no beard!' – and he had a big beard! Bodhidharma laughed, and he said, 'Because I have none!'

And then down the centuries – it is fourteen hundred years old, this story... down the centuries in the zen monasteries, the question has been asked again and again, 'Why has Bodhidharma no beard ?' Because he has none!

I have no face! Nobody has any face. Faces are masks. We are hiding behind those faces. And that facelessness is called the original face. Just think, just meditate a little: you look through the eyes, but the one who looks through the eyes has no eyes. You smell through the nose, but the one who smells through the nose has no nose. You eat through the mouth, you digest through the body, but the one who is behind, who feels the hunger, who feels the satisfaction of eating and being wellfed, has no mouth and no stomach. It is very strange to come around it – it is very shaking... uprooting. It can be maddening.

Gurdjieff lived with his disciples for three months in a far away monastery. After three months they came back to the town. For three months everybody had remained absolutely silent – not a single word was uttered, and not a single gesture was made. And those who could not do it were turned out. Thirty persons started; only three remained by the end of the three months – because even a gesture!...

For example, I pass by the side of you and something falls from my hand on you – I am not to make a gesture that somebody is there. Even if I have dropped fire on you, I have to behave as if nobody is there. We cross each other in the room.... And in a small house, thirty persons – in one room, ten, twelve persons were there – and they had to remain as if they were alone; they could not even communicate by their eyes. Those who made any sort of communication, were turned out.

He brought these three persons who remained, back to the town after three months, and those three persons, seeing the town, simply shrieked! They said, 'We want to go back – because people don't have any faces! The whole town and people are talking, moving... and without any faces! Just bodies without any heads!'

You have seen it in meditation – some day you will see it in Poona! So be ready! And it is good to begin from me... it is good! It is a good experience. It is of tremendous significance. That's how reality is – it has no face.

Have you looked around here? You will find some hindu statues – they find any stone and paint it red and it becomes god. And it has no face! The Shivalinga – the statue of Shiva – has no face. It is a phallic symbol without any face. It shows that life is vitality and has no face. It has elan but it has no face.

[A sannyasin says: I have done all the groups, and since doing them I realise that I don't know if I'm ready to be a mother, but I feel it is unnatural to have an abortion.... I want to be natural. If something comes out, I'm ready to receive.]

No, if you are feeling good, then good – nothing to be worried about. If you are not feeling any problem, then just be natural! Just remember that one has to take the consequences, that's all. If you are ready to take the responsibility of being a mother, perfectly good – be a mother. The responsibility will be with you It is responsibility.

If you are ready and happy, that's okay, mm? But if you are confused or wavering, then it is better not to take the responsibility. Never give birth to a child when you a not certain about it – never! That is more unnatural. Never give birth to a child who is not welcome.

Just to be natural is not enough; one should be very consciously ready to be a mother – only then become a mother, otherwise from the very beginning.... Have you not watched? – if somebody comes and knocks at your door, and if he is unwelcome, you open the door, you tell him to come in, but have you seen the difference? If he is unwelcome, the whole house vibrates with rejection.

To be polite, to be mannerly, you tell him, 'Come in.' You say, 'I am glad to see you,' but you don't seem glad – your whole being seems to be rejecting. But one lives in society, and if somebody has come, you say 'Okay' – you offer him a cup of tea. But if somebody is welcome, it is a totally different thing. You are really glad. You need not say that you are glad – you are really glad! A dance comes to your being.

So be a mother only when the child is going to be really welcomed and you accept him dancingly, in joy, as a gift. Otherwise it is better not to. Wait – when the time comes, next time, some other time when you are ready to be a mother.... I am not saying anything positively this way or that – I never say. I don't want to dictate anything to you. Mm? I simply say, then you have to decide.

If you feel that you are ready.... But I don't think that you are ready. You are more fascinated with the idea of being natural. The child is not the question... you are not concerned with the child – you are concerned with your idea of being natural. Then you are bringing the child in in a wrong way. It is better not to. He can find some other womb... he can move to some other womb.

And about being natural, one thing has to be understood – that we are not natural in anything, but one tries to be natural only about this.

If you suffer from tuberculosis, will you take medicine or not? It will not be natural! The natural would be to die with tuberculosis. If you have diarrhea will you take medicine or not? The natural will be to suffer diarrhea and if death comes, let it come.

With death we are not natural, and with birth we want to be natural. That is creating the whole trouble in the world – the population goes on increasing. Either decide to be natural about both – birth and death, then it perfectly okay.... But about birth we want to be natural, and about death – we go on pushing death as far away as we can. Then the population goes on increasing, and the world becomes poorer and poorer, and uglier and uglier.

I'm not saying anything – you simply decide, mm? If you feel good... whatsoever is good is good.

But decide soon, so something can be done, mm?

CHAPTER 21

When you drop Knowledge you drop the Mind The Mind dropped you have Attained

26 December 1976 pm in Chuang Tzu Auditorium

Deva means divine and barakha means rainshower – divine rainshower. And that's how the whole life is – a divine rainshower – and every moment god is showering. We just need to be receptive, we need to be open, we need to be porous, so that we can absorb god. To become a sannyasin is to become a sponge. Ego makes one very hard, nonporous... and sannyas is surrender. So surrender your hardness to me, and become soft, receptive, open, vulnerable.

There are reasons why people are hard... because they are afraid. It is only because of fear that people become very hard... because they want to protect themselves, and if you are too protective, god will not enter in you. He can enter only when you are completely unprotected. It is a dangerous path, but the risk is worth taking. This is the only way that one becomes that which one is meant to be.

We are almost like seeds: if we don't die, and if the hardness is not dropped, we will never become a sprout. And for the seed the rainshower is meaningless. For a sprout, it is a great benediction. The rainshower is a benediction for a sprout, for a plant.

Deva means divine and punitam means purity – divine purity. There is a purity which is human; the human purity is against evil. The divine purity is so pure that it can absorb the evil – it is not against it.

All human concepts are dual – good and bad, god and devil, moral and immoral – and you achieve to the divine only when all duality is transcended.

So punitam does not mean purity in the ordinary sense – because it is not against impurity. It is beyond purity and impurity. It is a higher concept... a transcendental concept.

[Osho suggested particular groups that punitam could do, adding that he should use everything available here...]

... And don't waste time. Whatsoever time you have, put it to meditation. And there are many groups available. T'ai chi is there... karate is there. So whatsoever you feel like, you join. African dance is there – you may like it – mm? Join it. Just look around and don't waste time.

Each single moment is precious – tremendously precious – because we don't know what is going to happen next moment. You may not be here, I may not be here. Anything is possible next moment. So don't lose this moment – don't waste it. And the greatest use that you can put this moment to is meditation. Everything else eventually proves meaningless. Earn money, become respectable, have political power, mm? one day death comes and everything is taken away and you are a beggar again.

- Only meditation cannot be taken away by anything – not even by death. One can continue meditating while one is dying. One can not remain rich while one is dying – one can remain a meditator. One cannot have power while one is dying, but one can keep silent, one can remain silent. And if you can remain meditative even while death is happening, you have known something which is indestructible; even death cannot destroy it. That's what life is really. You have known life.

That which can be destroyed by death is not life. It is a misnomer. How life can be destroyed by death? So we must have been thinking that it was life – but it was not... we were deceived.

Eventually, finally, one comes to know that only death is the criterion, and that only meditation passes through the gates of death, nothing else. So devote all your energy to meditation. Your life will be enriched and your death too.

When you are enriched, everything is enriched – your life, your death, your love. When you become centred, all your activities are enriched because you start functioning from a totally different realm... from your innermost core. Even if you say 'hello', it comes from your heart. If you shake hands, it has a warmth, a spiritual quality to it. So use your time, mm?

[A sannyasin says: I've been painting and doing sculpture, but in the last year I've started making films. And I'm going more towards films, I think.]

Mm, good. Things are good. Use the modern media to create more... Just one suggestion – that you don't stop painting and sculpture. Do film, but don't stop painting and sculpture. If you continue to paint and sculpt, that will keep you very very creative, and your films will have a different quality. If you stop, then filmmaking is more technological than creative. It can be creative, mm? but most of it is more technological, and it depends on a thousand and one things. You will not be so free as when vou are painting. You will not be so free – you have to think of a thousand and one things when you make a film.

And then it depends on technology' you are not alone: the camera is there and the whole technology is there. You will have to use many people and you will have to use many devices. By and by you

will feel that the creative part in it is very small – the major part is noncreative, mechanical... and you can be lost into that morass.

Make films – it is very good, because every new media has to be used for creativity. But with painting there is a freedom. With sculpture there is absolute freedom – and you are alone there. The market is not there, the finance is not there, the audience is not there. With filmmaking everything comes in. Somebody will finance it – if you are making a big project, then somebody will have to finance it. Then the financer will bring in his own ideas. If you want to succeed, you will have to look at the third-rate audience, and what they want.... These are the complexities.

With painting, you are alone. Even if it is not sold, nothing to be worried about. And a painting can find at least a few people to appreciate it – you need not worry about the lowest denominator.

Films are a mass-medium – you have to think about the masses, otherwise you cannot be in it long. Your film will be a flop, and you will be bankrupt and broke and finished. You will have to think about the lowest denominator – what he wants – so the story moves around him.

Even films of people like samuel beckett never succeeded. Wherever his films were shown the audience simply revolted – there were riots. People simply demanded their money back, because to them it looked nonsensical, absurd. His films were tremendously creative – he was a rare man – but it was not possible for the masses to understand his insight. He failed badly....

So my suggestion is: do filmmaking, go into it, but never lose contact with your individual freedom. Let that remain an oasis for you, so whenever you are tired of filmmaking and things like that, you can always fall back on painting. And that will keep you green and the sap running.... Otherwise your creativity will by and by dry out.

That is one of the difficulties with the modern techniques – they are mass techniques. Science has made everything on the mass scale – and all beauty and all good is very very individual. Whenever a mass medium is used, creators are lost, because only a very few people can appreciate them. The higher the work of art, the less is the possibility for it to get appreciation. So continue to sculpt... and it is beautiful to do something with hands.

When the camera comes in between you and object, the camera decides much. You are still free to move the camera, to do many things with the camera, but still your freedom is not as much as when you are painting – and it can never be as much!

Each medium of expression determines the degree of freedom. For example, if you make a film, the degree of freedom is very much less, because you have to use mechanical devices. If you use painting, you are free. If you use dancing, you are still free, because the canvas, the colour, the brush – even they are gone. Now the dancer is simply alone.

If you play on a flute, the flute will decide something, certainly; you cannot be absolutely free – the flute will have its own determining impact on it. And if something is wrong with the flute, then whatsoever you do is going to be wrong.

In that way dance is the most free art, mm? – you don't need anything. Just you yourself are enough... and you can start anywhere, in any moment – under the stars, under the sky, in the light, in the dark – anywhere. Not even a brush is needed; nothing is needed.

So remember, the more technological the medium, the more are the things that are needed and the less and less freedom will be there. Go into it certainly – it is beautiful to go into it, and if the idea has arisen one has to go into it – but keep contact with your old creativity. Don't drop out, otherwise one day you will feel that the old has gone out of existence, and the new is not as satisfying as you were dreaming it would be.

So continue to paint, and continue to sculpt. Give a little time to it, and forget filmmaking in those moments. It will be good relaxation too. And one should be available to many mediums – that is one of the ways to rest.

If you are following a mathematical puzzle, one part of the mind works. Then you shift and you study poetry – another part of the mind works; it is a rest, the first part is in rest. Then you shift to music – another part of the mind works.

A really creative person will try to have many media to express himself, so he can use his life in a manifold way. Otherwise, if you are just attached to one medium – films – when you are tired, you are tired; you don't have any rest. Even when you are Lying on your bed, you are making films in your mind. It continues... it becomes an obsession.

It is good to have many doors to your being, so that when one door is tired, you close it, and you move to another door and get absorbed in the other door so deeply that you completely forget the first door – as if it exists not... at least not for now. And while you are here, join the music group, sufi dancing, do the meditations, and next time come for a longer period. A few groups will be very very good... will help you to become more creative.

To me, therapy is not for ill people – therapy is for those people who really want to grow beyond the average. Therapy is not for those people who are maladjusted – they need help – but therapy is really for those people who feel that just to be adjusted to the society is not enough... it is not enough life.

The society is sick, and to be adjusted to the society is to be sick. One wants to have more well-being than the average, and one wants to explore new ways of being other than the average. One wants to go ahead of the mass and the collective.

For people who are creative in any way, meditation and the new humanistic groups are of tremendous value. They will give you many insights into your being... they will release many repressions... they will unburden you... they will give you new visions, new possibilities... new combinations will happen.

So when you come next, come for a little longer time so you can go through a few groups, and you can be here and feel me more.

[A sannyasin says: I feel whatever questions that I come up with, you already know I have those questions... so there's no point in asking them.]

That's right!... There is no point, mm? there is no point. And I am answering them – whether you ask or not. Sometimes I answer your question in reference to somebody else's question – you have just to listen rightly; just keep alert. All your questions will be answered.

In fact there is no need to ask, but if one feels like asking, that helps – not because it will help for me to answer you; it simply unburdens your mind. You feel good that you asked... you feel unburdened. So the question no more haunts you – you know that it is finished: 'I have asked'; that's all. If those questions haunt you, you can ask. They are not needed. I will be answering them without your ever asking them. But that may take time. The question may haunt you today and I may have answered yesterday or I may answer it tomorrow.

But if it is haunting you today and it is creating a certain anxiety, a tension, then simply say it. Just by saying it one is relieved. I will answer tomorrow. Even if you ask me, that doesn't matter much. When the right time comes, I answer. And it is not necessarily that when you ask, that is the right time.

Sometimes people ask a question when the right time has passed, months ago, and I have even answered them months ago. Sometimes they ask and the right time has not come, and it may take months to come. And unless the right time is there, you will not be able to understand it. My answering is not important – your understanding is important. So you decide.

If you feel the question haunts you, creates a subtle anxiety, then you simply unburden. Whatsoever it is, you just tell me mm?

[She replies: What's the difference between celebration and passion?]

There is much difference... tremendous difference. Passion is a very excited state... tense, narrow, feverish. Celebration is a very relaxed state. Ecstasy is there, but no excitement. You are overflowing – you are not feverish. There is a certain coolness in celebration – warmth and coolness both. Passion is very hot – it knows no coolness.

So if you are in a passion, passion will tire you. And celebration will rejuvenate you; celebration never tires. Passion is always tiring... excitement is tiring. You live in a tense state. You cannot live in that state long. Sooner or later you start feeling that the energy has to be released, so all passion basically becomes sexual. That's why the word passion has become almost a synonym for sex. It is meaningful.

When you are excited too much, the energy is stirred and you cannot contain it, you need release – and then sex is needed. All passion is sexual. And when the energy is released in a sex act, you feel relieved, unburdened. Celebration is not sexual, not at all. It has no relationship with sex.

Celebration is a tremendous, cool enjoyment. You are enjoying. Just being is so joyful; you are delighted. There is no fever to relieve... there is no heat to be relieved. Celebration will never tire you. If you were tired, celebration will give you energy – you will come out of it fresh. That is the difference. The difference is great.

Passion is a very low state; celebration is a very high state. Celebration is almost divine; passion is animal. With passion you touch the boundary of the animal; with celebration you touch the boundary of god. Both are boundary phenomena.

If in passion you are drowned, you will become an animal. If in celebration you rise a little more, you will become an angel.

Angels are always celebrating. That is the christian meaning of the symbol of angels playing music on the harps, and dancing around god – heaven is a continuous celebration. Passion can never be continuous; it can be only momentary. It can never become a natural state.

[The Sahaj group is present. A member says: I feel like I don't get in touch with my own power. I feel like I've had low energy all my life... in the group it was really clear to me how I lethargically sit back... I'm passive. When I become afraid, rather than the energy coming out into some anger or some kind of action, I freeze or feel helpless.]

Mm. A good insight... a good beginning. Now things will change. Simply remain aware... there is no hurry to do anything. Simply watch it more and more. You have watched in the group – now in ordinary day-to-day relationship, life, watch it.

There is no hurry to do anything. One should always remember: never be in a hurry to do anything, otherwise some good insight can be destroyed by hurry.

Perfectly true – you have seen something about you. And this very vision will bring a change. Now this vision has to be a deepened, this awareness has to be made more and more clear. You feel that it has become clear, but my feeling is that it is still not as clear as it can be – it is still clouded... less clouded, but still clouded. Because whenever awareness is completely clear, out of it is action – you don't do anything then.

It is almost as if you are crossing a street and a snake passes by. You see the snake; then there is no gap between the seeing and the action. You don't logically think, 'There is a snake. Snakes are dangerous. I should take a jump and be by the side.' You don't think like that. There is no syllogism. It is not that you think that the situation is dangerous. therefore you should jump – you simply jump! There is no gap between the seeing of the snake and the jump – they are simultaneous.

This act – where awareness itself becomes the action – is a total act. And this happens whenever your awareness about something becomes absolutely clear. You need not do anything. Out of that very awareness, things will start happening. You will be surprised that you are not doing anything but things are happening. You are no more holding yourself back. You are no more passive. Initiative has come into your life – you take initiative. You are no more a helpless victim – you have taken your life in your own hands.... And not that you make some effort for it!

So my suggestion is: simply watch it. You have watched it in the group; watch outside the group. Mm? keep continuously alert. Whenever something is going to happen, watch how you do it. Somebody has insulted you and the anger is coming; just watch what is going to happen. There is no need to do anything – just watch how you behave, so each experience will bring more and more awareness, and will bring more and more clarity, and the clouds will disappear.

Any moment when there is no smoke around your understanding. and awareness is hurning bright. suddenly you will see that action has changed. And this is the beauty – when the action changes itself, it has no tension about it. It is very simple, very ordinary, yet extraordinary. It is very graceful.

[Another group member says: I still feel caught up in deep shame feelings about my body... I have a hormonal imbalance which makes it quite hairy, and I don't like my weight. Before, I was thin – I still didn't like it.]

.... Because nothing is wrong in being hairy, mm? And nothing is wrong in being fat! They are just ideas that have been put in your mind by others.

In fact all human bodies are hairy – it is an unnatural state that they are not hairy. It is because of clothes that hairs have disappeared. Naturally, it is not an imbalance – you are more natural than other people!

It is just as animals have hair – that is their only protection from cold. When man was nude and in the caves, he had that as protection. The body is still the same. Just because of clothes, shelter, the need is not there, but sometimes a few people's bodies function in a very natural way, so those hairs come.

I don't take it that you are in some way abnormal – you are simply normal. In fact, it is how it should be. The body's inner hormone system has not changed just because we have started using clothes. The body has not changed its hormonal system – it is still there.

And if people start remaining more and more nude – on the beaches, in the rivers... and by and by in the future centuries when people will be more nude.... Because to be nude is so beautiful and so healthy, and such a joy, that next century is going to be of nude humanity – and again hairs will start coming.

So I don't think that there is anything wrong, or that you have to worry about the hormones.

And I don't think that you are fat. There are ten times more fat women than you! – this is nothing. In fact in india, at least this much fat is thought to be beautiful. The west has a very different notion. Have you seen indian film actresses' pictures? They are all fat. You will not find a single woman who can win the world contest in the west – not a single film actress. In india, unless a woman is full of fat, nobody likes her! And my feeling is that they are right... natural.

When a woman is skinny and bony, and the fat is not there on the body, that simply shows that she is not yet able to become a mother, that's all. A woman gathers more fat than a man. It is a natural thing because when the child is in the womb, the mother needs some reservoir of fat – the child takes too much fat out of the body. By and by, as the pregnancy grows, the mother will not be able to eat much. So it is a natural protection for nine months. So women gather more fat than men – they have to; that is simply natural.

And in the west, women who are trying not to become fat, not to become weighty, and who are continuously on a diet, are doing very unnatural things. They are constantly torturing themselves – their dieting is a torture. They cannot eat what they want to eat, and they have to eat what they never want to eat. They have continuously to fight with their body. Again and again they relapse, and again they eat something. and again the weight grows. All nonsense! one should be simply natural. And I don't think that you are overweight or anything.

Drop your ideas – these ideas are simply nonsense! Start enjoying yourself! And if you have these ideas, they are dangerous. If you feel that you are not beautiful and you are not this and you are not that, then even if somebody comes and falls in love with you, you will not trust him. You will say, 'He must be deceiving; how can he love me?' Even you cannot love yourself, so this man must be

a cheat! He must have some other design, some other trick – you are not going to be trapped! And you will try to prove that you are right. You will try to destroy the relationship in every way so your whole idea can be again protected – that 'Yes, I am not beautiful. Look! that man has left me.' And you will create such a situation that he has to leave you!

This is a very suicidal attitude. Drop all nonsense! Start loving yourself. If you love yourself, only then can somebody else love you – otherwise you won't allow anybody to come close to you. If you are so afraid of your body, how can you tolerate somebody else adoring your body? You cannot tolerate! Either he will look a stupid man or like somebody who is trying to deceive you. Drop this!

It is a simple understanding. The world is so vast, and everybody has a different body... and they have to be different! You fall in love with your body! Mm ? there is nothing wrong.

... but you drop this nonsense – it is simply just nonsense! It is nothing much to be made a fuss about. Don't make it a big problem. It is nothing. Drop it... and once you have, you will suddenly see that doors have started opening, and some fool is going to fall in love with you! (chuckling)

Mm? When you have found some foolish person in love with you, bring him to me. Soon it is going to happen. Mm? I can predict it! Just start smiling and laughing, and get out of this. Nothing to be worried about!

CHAPTER 22

There is no Need to Seek Happiness – Just Start Living It

27 December 1976 pm in Chuang Tzu Auditorium

Prem means love, nisargam means natural, spontaneous, effortless – spontaneous love. And that is going to be your path. So just make it a point to remember that there are a few things which cannot be done by effort. Love is one of those things, sleep is another. You cannot do anything to bring sleep. You can simply wait... it comes. If you do anything, you will disturb. The very effort will become a hindrance.

There is a certain law; hypnotists call it 'the law of the reverse effect'. If you make too much effort to bring sleep, the total result will be that sleep will become impossible – just the opposite will be the result.

So if one wants to fall into deep sleep, one need not do anything. One should simply wait. In that waiting, in that relaxation, something out of your own unconscious starts happening, it starts spreading into your conscious – that's what sleep is. And the same is true about love. Sleep comes from your unconscious and love comes from your superconscious.

The ordinary psychology divides the mind into conscious and unconscious. The yoga psychology divides it into three: the conscious, the unconscious, and the superconscious. Just before freud, the western psychology was not aware of the unconscious. They thought only the conscious was there. Then it was a great discovery to know that just below the conscious there is a tremendous space – absolutely in dark... the dark continent of the soul . And it is nine times bigger than the conscious; the conscious is just the tip of the iceberg.

Now a second discovery is coming closer every day. It is not good to call it a discovery – it is a rediscovery, because yoga has known it always. Just as below the conscious there is the

unconscious, above the conscious there is the superconscious. Just as the unconscious is the dark night, the superconscious is pure light. And all the experiences of the mystics who talk about god as pure light, are nothing but the experiences of the superconscious.

You are just in the middle – everybody is just in the middle. The conscious is the link, the bridge, between the unconscious and the superconscious.

The unconscious is the whole of nature, and the superconscious is god. In between the two is the man – just a wavering, a continuous wavering to be this or to be that, to be or not to be... a continuous wavering to be an animal or to become a god. Of course the pull of the animal is great, because it is our past. We have been on that journey, and god is completely unknown. So the unconscious goes on manipulating us and the superconscious is not yet contacted.

Sleep comes from the unconscious, love comes from the super-conscious, but both come in the same way – when you are waiting, when you are not doing anything.

So make it a point to wait. Sometimes in the morning when sleep is gone and you are feeling very fresh, wait for love.

That's why morning became the most important thing in all the religions. It is for a specific reason. If you wait in the night you will fall asleep. You are tired, and the unconscious is ready to spread its darkness on the conscious. So if you pray in the night – if you simply wait – there is every possibility you will not be able. If you do something, you can remain awake, but if you are simply waiting, not doing anything, then the night is not the right time; the morning is the right time.

In the morning the sleep is over, the unconscious has done its work, the conscious is fresh, and there is no possibility to fall into sleep. That is the moment – if you can wait without doing anything – that you will have a new dimension opening, a new door, a new light filtering in... and that comes from above.

This name – prem nisargam – will mean: wait for the spontaneous love.

Veet means beyond, and spardha means competition – beyond competition, beyond jealousy. And that's what a religious man has to be – beyond jealousy and beyond competition.

Competition and jealousy is the root cause of all misery. There is no good competition – all competition is bad. Notwithstanding what the politicians and the priests say, no competition is friendly. All competition is hostile... it is violent.

It is because of competition that you cannot feel god, because you are continuously in emnity with existence. God can be known only in a non-competitive mind – not only non-competitive, but in a mind that is not even making any comparisons. You are yourself – there is no need to compare yourself with anybody.

Once you start comparing, competition arises. If you think somebody else has more money than you, suddenly there is competition. If you think somebody is more healthy than you, there is competition. And whenever there is competition, you become imitative, because you start imitating those people

you feel have more than you. That's how one is distracted from one's own being. One has to be at one's own centre if one wants to meet god.

These two words are very important: either people are imitative, or they are self-centred and they have initiative. Imitative people never have any initiative; they are carbon copies. Never be a carbon copy – be original! And that is possible only if you are non-competitive.

[Osho had given a sannyasin for a feeling of emptiness in his solar plexus (see 'The Great Nothing', October 9th).

The sannyasin now reports: I'm living a very full, rich life here – but nothing seems real except this pounding in my heart, and then waves of anxiety sometimes in my navel. The only relief I have is when I'm with you in the morning. That's all that seems to have any reality to me now. Everything else is fading away.]

Nothing to be worried about, mm? And you cannot do anything – only time is needed. That's why I go on postponing it, but I should tell you: only time is needed.

It was in the stomach, now it has moved to the heart. You have not done anything – it has moved on its own. Now when the work at the heart is completed, it will move to the throat, and the higher it moves, the better you will feel.

And certainly you will feel the world is unreal, because the world is real only when the energy is at the sex centre. Never again is the world real. When the energy is at the lowest centre, the world is real, because only from the lowest centre does the world connect. So for a sexual person the world is very real. Hence all religions are so much against sex, and this for certain reason.

I am not against sex, but I can understand their standpoint. They are against sex because they know that only from sex is man connected with the world. Once the energy moves away from sex, you start moving away from the world. Hence the feeling of unreality – that everything seems to be unreal.

That's why, when you are close to me, you feel a little reality, because with me you can connect from a different centre. With the world you can connect only from the sex centre; there is no other centre from which to connect with the world.

It comes to every disciple's life – that one day the world becomes unreal and only the master is there. And unless this has happened, a disciple is just on the periphery – he has not yet moved in. One day another thing – even more shattering – happens: even the master becomes unreal. Because there is a moment in your energy growth where you cannot even connect with your master.

From the heart, it is very simple to connect with the master... very simple. From the throat, it will become a little more difficult. From the third eye centre, a little more difficult, but still you will be connected. Beyond the third eye, when the energy moves, even the master is unreal. Then only god is real... nothing else is real.

I know it is arduous and difficult and sometimes very painful... but things are going well. If you do anything, you will simply hinder the process. It is a tremendously valuable process. You have not

done anything – it has started on its own. So you cannot do anything really – you have just to give it it's way; don't stand in the way, that's all.

You are feeling happy, and you are feeling full, so there is no need to worry – let the world be unreal! That's why all the mystics down the centuries have been saying, 'The world is maya.' It is.... The concept of maya is not a philosophical doctrine; it is an experience.

For example, for a small child whose sex centre has not still started functioning, the world of sex is unreal, meaningless. If a couple is making love, the child will simply be surprised at what they are doing. Are they fighting or something? Is the man doing some violence to the woman? Because his own sex centre is not functioning yet, he cannot feel the reality of it. You cannot make a child understand that the whole world is mad after sex.

Or think about a small child who has not yet understood the meaning of money. If you give him a one hundred rupee note and a shining four anna coin, he will choose the four anna coin, not the hundred rupee note, because the shining coin will appeal to him more. His reality is different from your reality.

Your energy is moving away from the sex centre, and it is good – you should be happy about it. And you cannot do anything – you can simply wait. As it has come to the heart, soon it will go to the throat. Then it will go to the third eye. When it has reached to the third eye, you will be able to understand everything. Then you will not raise the problem about what is happening. You will accept it.

And it will be so moe and more: I will be your only reality and the whole world will look dreamy. It will be there... but like a dream, a fiction, a myth. And I am not saying to make it a myth. It will begin to become a myth on its own. I am not saying to escape from it – I am saying live in it; let it be a myth, a fiction... enjoy it! I am not even saying to drop sex. Let things be natural! But this much you have to understand – that now you cannot do anything.

[The sannyasin adds: I went so deep in the soma group, and I see my whole life as a cry. That's all I see myself as – I'm just a cry!]

That's true! You are a cry and everybody else is a cry. But this same cry one day becomes roaring laughter; it is the same energy. One day you will laugh, mm? Don't be worried. And you are just in the middle of the cry and the laughter.

People are even satisfied when they are crying – at least they have something to do. You cannot even cry because it has become unreal, and you cannot laugh because that is far away, so you are in the limbo... just hanging. I can understand your trouble – every seeker has to pass through it – but it will end! And it will end sooner if you don't brood about it too much.

Just leave it by the side. Just say to god, 'You are doing something, so do; I am ready! If it is going to be a surgical operation, let it be!' It is a surgical operation. The energy is trying to find new centres to function from, higher centres to function from. Just wait prayerfully, thankfully....

[The encounter group is present. One member says he is stuck and the leader comments that he is very tricky and in his head.]

That is one of his problems – that he is intellectual. That is one of his problems, so that is how it has to be. He's a trained intellect, and he can easily find ways to escape. He is so deeply trained that he can not only deceive others – he can deceive himself; that's the trouble. And he knows everything – that too is a problem.

When somebody comes to the group not knowing anything about group processes, it is one thing. When somebody knows about group processes and how the mind functions, he never really becomes a participant; he remains a watcher on the side. Deep down the mind goes on saying, 'Yes, I know this. I know how it works.' This very knowledge becomes slippery and tricky.

But he is trying – he is very sincere in that way. From the head he is tricky, but from the heart very sincere. And there is a struggle with him. That is his problem – that he is still more in the head than in the heart, but he wants to come to the heart. His effort is sincere. He may deceive himself, it may take a long time, it may not happen soon – but he wants to move to the heart.

(to the participant) So for the remaining two days, simply don't try. And that may also be one of the causes: when you know that you can slip, you try hard not to slip, but that itself becomes a stuck point. That's maybe why you are feeling stuck.

[The participant, who has a black eye, said he got in touch with his violence... but he was afraid of fighting with one participant who was a personal friend in case he got injured.]

Yes, that can be one of the causes... that can be. There is no need to be afraid. At the most he can kill you (chuckling), that's all! (laughter)

... Yes, that's all, at the most – and he will not do that! That is the worst that can happen. Nothing to be worried about. Even if in an authentic moment of real anger, real love – any moment in which you are totally absorbed – death happens, nothing is better than that. That will bring you a tremendous freedom.

In mohammedan scriptures, they say that if a person dies on the battlefield fighting a religious war, he will go to paradise. Now this just looks like propaganda, but there is a subtle meaning in it. I have been pondering over it and there is a subtle meaning. Only in a religious war can a person be really total.

There is a famous anecdote about Calipha Omar. He was fighting with an enemy for thirty years. The armies of both Calipha Omar and the enemy were fighting again and again. The battle had been prolonged for thirty years, on and off; again and again it would explode, and nothing had come to a decisive point. In the last battle it happened that Calipha came directly against the enemy, and he killed his horse.

The enemy fell on the ground, and Calipha jumped on him. He was sitting on his chest with his spear in his hand – and the enemy was totally helpless. A single moment and the spear would go into the heart, and the enemy would be finished... and a thirty year effort concluded in a victorious way.

But what did the enemy do? He spat on Calipha Omar's face. For a single moment, Calipha Omar stopped; then he got up and told the enemy, 'We will fight again tomorrow.'

The enemy said, 'But what is the matter? You surprise me! I could not leave such a moment if I were on top of you with a spear in hand and you helpless! I would have killed you, Omar! What are you doing?! Have you gone mad?! For thirty years we both have been waiting for such a moment, and god has given you the opportunity to be victorious. Why have you suddenly left me?'

Omar said, 'I was fighting for god, and I was fighting for mohammed – I was fighting for religion. Right now – the moment you spat on me – the fight became personal. I wanted to kill you... I, as omar, wanted to kill you. I was no more a representative of mohammed. Suddenly, by spitting on my face, you changed my whole quality. You were my personal enemy; I had forgotten completely about Islam, about Mohammed, about God. No, that will be a sin. I cannot commit that. Tomorrow we start again. It is not a personal fight.

'I was totally absorbed in it because I was not there. By spitting on my face, you brought me back – you helped my ego to arise. I wanted to kill – that's why I am not killing you! Before that moment I was nobody – I was just a vehicle. Whatsoever was happening, happened.'

I feel that if in such a moment a person dies on the battlefield – when he is total, no personal fight, nothing of it; just pure energy – he is going to go to paradise; it is not just propaganda.

But I can understand. One recoils when one feels that something can be too much. We only go so far. You could go with others because with others you were not related. You could not go so deep with [your friend] because you have been related to him.

It is very difficult to fight with friends because they really can turn into enemies. Only a friend can be an enemy. If you fight with a stranger, the fight can never go so far – no! Because you are strangers – how can the fight go so far? You can play! How can you really fight with a stranger? You can play the game – it is a mock fight.

So you allowed it with others, but with [your friend] you didn't allow, because with friends we have deep enmities. With friends we have many problems. With friends, of course it is bound to be so... many moments suppressed, many jealousies. And there is every possibility that the other maybe carrying the same thing – that's why you became afraid. Things can go too far because you are both loaded!

With a stranger you are not loaded, and the stranger is not loaded with you. With a stranger you are not really fighting with him, you are fighting with somebody – maybe with your father, and he is just a representative; maybe with your mother, and she is just a representative – but you are not fighting with the person really. In fact you will feel deep compassion for the person. Even hitting him you will feel deep compassion. He has never harmed you – why are you hitting him?

But with a person you have been related to, it is very difficult. The fear – that things can go too far is bound to arise. Loaded, things can explode. That's why you are feeling this with him. For these remaining two days, let it be with [your friend]. If death comes, death is good. And it is good to die by the hand of a friend, mm ? (laughter) Nothing to be worried about.

It will be very very good, and your friendship will grow deeper... because if this fear is there, then something is missing in the friendship. When this fear has disappeared, and you have known him

and what he can do if he becomes angry, then you have known him totally – all his faces, his loving face, his face of anger. If he is lifegiving, he can become a death knell too. For these remaining two days, let it be a direct encounter with [your friend]. Let things happen – nothing to be worried about.

If you die, you go to paradise. (chuckling; laughter)

[A new sannyasin says: I have a new book coming out; I will be on television. Being a sannyasin on television is going to be maybe a little strange, and my mind is not totally resigned to that... it's difficult to be a sannyasin in the West doing what I do.]

These are just rationalisations. That is not the problem at all. Once you are, you are. If one day you suddenly find that you have become blind, then you will be blind. You will know that it is difficult to walk blind, but then you will have a walking dog, or you will find some way.

It is going to be a little difficult. It is meant for that – I want to create that stir. In orange it will be difficult for you. With the mala you will have to answer people. You will have to find new answers; new questions will be arising. You will be in a new context. And of course you will have to resettle everything that you have already settled there. It will take only a few days. Once it is resettled again, you will see that you have changed – you have come to a higher place. It has not been a loss – you have gained through it. It is a challenge.

All challenges are difficult in the beginning because one has to learn new things, new behaviour, new responses. But if you feel that back home.... And you can be cowardly about it. You can hide the mala, and you can hide the orange dress.... Then it is better to leave it before you go. At least I would not like you to feel guilty about it. Otherwise it will create guilt in your mind.

And if you do anything cowardly, deceptive, that is bad. It is better not to be a sannyasin. If you are going to remain in orange, with the mala, on TV and everywhere, then decide it.

It is going to be difficult, that's true. You will have to face friends and old colleagues, and they will laugh, and it will be ridiculous. They will think you have gone mad! They have thought that you are a very rational man. and what has happened to you? You were such an intellectual and you have become a victim. You have been brainwashed or hypnotised and a thousand and one things.

If you can laugh and enjoy all that, it is going to give you great pay-off. The same people who laugh in the beginning, will start becoming interested, deeply interested about what has happened to you. If you can simply remain quiet, silent, unaffected, or you can simply laugh about the whole thing, and you can simply say, 'Yes, I have become mad, I have gone mad, and that is that!' you will be benefitted; those friends will be benefitted. But this is possible only if you take a clear-cut decision. So think about it!

One thing is certain: I never want to make anybody feel guilty in any reference to me. I would not like you to feel guilty, so if you hide it, you will feel guilty, and you will be responsible for that.

And this is my experience: if you do something that you also feel should not be done – if you do something like cheating – you will take revenge; you will be angry with me. Because of me you had to do this cheating, and you are such a sincere man, and you have never done anything like cheating anybody. You have hidden the mala and the box, and you will feel the guilt.

Now, when you feel the guilt, naturally you have to take revenge. This man is making you feel a certain pain, and this man is making you feel insincere. Certainly you will be angry with him, and you will start taking revenge. It is better to finish it – then at least you will never take any revenge. You will not be angry with me; you can at least be friendly towards me.

So before you go, you decide. If you feel that it will be difficult for you, impossible for you, give back sannyas. And don't feel that there is any problem in it. I give you sannyas as happily as I take it away. But if you are going to keep it, then go with a decisive mind, because the farther away you will go from india, the more and more wavering will come to the mind. Because here it is one thing.... In fact if you come here without orange you will feel guilty – the whole world is orange here. People who are not sannyasins, even they wear orange just to feel that they are insiders. There the situation will be diametrically opposite. So you think about it very clearly... and don't rationalise!

Now, I am particular about it, and more particular about you. When somebody else comes, I am not so insistent... but you have a public life. You have friends, you have followers, you are related to many people. I would not like to throw you into any ugly situation. Either you are already a sannyasin and you have the courage to declare it, whatsoever the cost, or you are not a sannyasin – and both are clear-cut. But just in the middle is dangerous... and dangerous for your own growth too.

If you were not in public life I would not have said anything, because there are many sannyasins who go on cheating....

But I would insist with you. I want it to be very clear and straight. Mm? so you think about it.

CHAPTER 23

To Know is to Know that to Know is not to Know And not to Know is to Know

28 December 1976 pm in Chuang Tzu Auditorium

Sharanananda.

It means bliss that comes through surrender, bliss that comes through trust. Sharanananda means one who has absolutely relaxed in a total let-go, and who is no more projecting his own ideas. Whatsoever god's will, he accepts. He becomes just a vehicle. He says 'yes' to god, and there is no resistance, no conflict. He cooperates with god... just as if somebody is floating with the river – not even swimming, not making any effort on his own; just floating with the river – and wherever the river leads is the goal.

Not to have a private goal is what I mean by surrender. Mm? this is the meaning of your name. And don't let it just be your name – let it become your very life. And it will be possible. I can see it – the seed is there... just a little caring, a little effort.

[A visitor said he had been in love with a woman for eight years and that he was very possessive about her. Osho spoke at length about giving the other freedom, and then suggested that becoming a sannyasin would be helpful. The visitor said he was afraid....]

.... You are afraid, otherwise sannyas would be helpful – tremendously helpful – because this is also a way of love. If you can love me, your love will become purer. It will be very difficult to love the woman in a pure way, because you are already associated with her. If you can love me, or anybody else, non-possessively, you will learn the way to love non-possessively. And then you can spread that same quality to any relationship; it becomes easier.

Sannyas is a love relationship. You need it, you need it badly – but you are afraid. It almost always happens; people who need something are really afraid to go into it; people who don't need, they sometimes go into it just out of curiosity. So think about it. It is going to happen. It can take your love from the mess where it is, to a higher altitude.

And once your love starts moving to a higher altitude, only then will it be possible to give freedom, because your mind can never give freedom. Only when you have something beyond the mind, can you give freedom – never before it.

You can give freedom to your beloved only when you have tasted something of freedom. You have not tasted anything of it. In fact you want to be possessed – you want to possess and be possessed. In fact you want to move into a secure relationship. You want to have a shelter for your love against the hazards of life. You want to be on certain ground.

All those things are creating trouble. It is not love itself that is creating trouble – love never creates trouble. Some foreign elements are mixed in.

But this is how everybody comes to know love. In the beginning you cannot have the pure love. Only through experience, much sacrifice, suffering, one by and by eliminates all that is wrong, and goes on saving all that is beautiful. One day it happens that only the purest is left.

It is possible... it is humanly possible. It is nothing impossible....

Have you done any groups in the west? What type of groups have you done?

[The visitor says: Almost every type!]

Every type? Good! Start meditating here, do the sufi dancing, and in the night, join the music group and try to be lost – get lost!

Any day the idea of sannyas will become a great urge in you, then come back, mm? And book for a few groups. A few groups also will be good. Just have a taste here and see how you feel....

[A middle-aged sannyasin said that soon after his first marriage he felt disgust with sex and has been unable to have an orgasm since, except after smoking marijuana, and although he is in love with his present girlfriend.]

And do you feel any real necessity that something should be done about it?....

Because sometimes we create unnecessary problems and once we have taken them as problems we are continuously worried about them. And now not having an orgasm is becoming more or less a psychological problem in america, because there is too much talk about it.

It has never been a problem down the centuries – nobody ever bothered about it. But during these twenty, thirty years much research has been done – kinsey and masters and johnson – and that research has become public. People are reading about the beauties and the great experience of orgasm and the great relaxation that comes out of it, so they have become greedy about it, and

that's why the problem. And it is not one person who is in trouble – it is almost everybody who is in trouble.

[Osho went on to say that there should be no standards in sex, no comparison of one's sexual performance with that of anyone else. It is because of various researchers that people have become comparative – judging themselves according to the 'average'. 'Nobody is a standard. Your sexuality is yours.' (see 'god is not for sale,' tuesday, november 2nd, where bhagwan talks more about this.)]

The problem is arising through comparison. And now every day you will be becoming older, so if you don't drop this problem, it will become more and more serious every day and you will be obsessed with it. People really become interested in these things only when they start becoming a little older. And particularly in the west, it is thought that sex is life, so if sex is finished, life is finished; they are synonymous.

Once a person becomes a little older and starts feeling that now sexual energies are not going as they used to be, he becomes hectic! He wants to do something or other – take some medicine, smoke something; or do some exercises – yoga, this and that; or find a better woman – more knowledgeable... go to the prostitutes, or to the substitutes – but do something!

And then a trembling arises, and this trembling will increase every day because you will be getting older; you will not be getting younger. The more it is there, and the more you think about it, the more problematic. And if you think too much about orgasm, then even the natural orgasm that was possible to you will become impossible, because for an orgasm to exist and happen, a totally unworried mind is needed.

The mind is the problem. For example, if you are making love, and deep in the background the idea is there that you are going to miss again, orgasm is not going to happen as it should – now you are coming up... now you are coming up... and the fear, and the trembling, and the mind and the whole body is divided – you will miss again.

My suggestion is that you drop the problem rather than solving it. Simply drop it – it is foolish! Why bother about it? Whatsoever is happening is good – enjoy it. And one day suddenly you will see – it has happened. It happens only when you are unworriedly in love.

You love her, and she loves you, so there is no problem. When we love each other, we accept each other's limitations too. If she loves you deeply she will know that now you are growing a little older, so in course, it will not be as it used to be. It will be a little different; it will not be so often. But love will discover new intimacies. It will be less sexual... it will go deeper.

In fact when love is sexual, it never goes very deep. It remains a body thing. When bodily sex by and by starts disappearing in the natural course of life, a new love affair starts – between two minds. That is deeper. And if you are meditating, then a still deeper possibility: a love affair can start without the mind – without the body and without the mind. That is the real benediction.

Benediction has nothing to do with orgasm. Even if it happens, you will throb for a second or two, and it is finished. Even if it happens, nothing much has happened out of it. Even if you have a perfect orgasm, you are not going to get anything out. Animals are having perfect orgasms; every dog is

having a perfect orgasm... but what is the point of it? At the most, you can have a perfect orgasm just like the animals.

I am not saying that it is bad – I am saying that it is nothing much to worry about. It is much ado about nothing. But the western mind is unoccupied and wants some occupation; otherwise life is disappearing.

You have the car, you have the house, you have the bank balance – now have the orgasm. Orgasm is the new religion. Now god is not there. Who knows? Life is not there after death; may be, may not be. Now the only thing left is orgasm, so cling, hold onto it, and to the very end go on clinging and thinking about it.

My suggestion is that you simply forget about it. Simply throw it away! Say, 'It is okay. Whatsoever is, is good, and I am to remain contented with it.' One day out of the blue, you will see it happening. And if it happens, don't try to desire it again and again. If it happens, okay; if it doesn't happen, okay. Don't take much account of it.

If it happens, be finished with it – forget about it. Otherwise the happening will again create the obsession that it can happen. So it has happened – now it should be repeated again and again.

Simply enjoy being together. In fact one should not even try to make love unnecessarily. It is not a must, it is not obligatory. Sometimes just sitting together, holding each other's hand and looking at the moon is enough... and goes far deeper!

Sometimes not doing anything – just sitting... not even thinking about anything....

Sex has become a doing type of thing. You have to do it, you have to prove yourself, otherwise the woman will think you don't love her; you will start feeling that you have not done anything to her. What type of love is this? Do something!

Never make any effort about love. Just be together, care about each other, feel for each other. Meditate, pray together, dance together, and sometimes out of dancing and meditation and prayer, suddenly you feel you are making love. Not that you are making; suddenly you see that it is happening. Then it has a tremendous beauty.

Then it is not you who are making love – it is god himself making love through you. Then you are not worried. It is not a problem to you at all! Whether he wants to have an orgasm or not, it is his business. Why should you be worried about it? If he wants to have one orgasm, he can.

So meditate, pray, dance, listen to music, look at the stars, and sometimes if it happens, just naturally, spontaneously.... Don't prepare it, don't think about it. Don't rehearse in the mind. Don't think in the. office that you are going home and you are going to make love... childish!

Forget about it! Some day it will happen, and for a few days you will simply forget about it – that's how real love should be. There is no need to prove – the woman knows you love her, you know she loves you. There is no need to make any extra effort. And then you will see a subtle quality arising in your being. Orgasm or no orgasm, you love each other, mm? And some day it will start happening....

I am not promising! Otherwise you will start waiting for it. I am not predicting. I am simply saying it is natural. It happens only when you are unworried. It is consequence... a natural consequence. When there is no tension, how can it be that it should not happen? It has to happen! In an unworried bodymind, the throb goes deep, the thrill goes deep – you start pulsating.

So the first basic rule is: forget about it. The second basic rule: if it happens some day, enjoy it, thank god, and forget it again. Don't expect it tomorrow.

The mind is very very greedy, and hence all misery. Something happens today and the mind starts planning for tomorrow – it has to happen tomorrow too. Now it happened today because you were not thinking about it. Now you are thinking about it – now you are changing the whole condition. Tomorrow it cannot happen. And when it does not happen tomorrow, you will become more hectic; then the day after tomorrow it has to happen! Now you are making it impossible.

You looked at a flower and it was beautiful, and you enjoyed. Now after twenty-four hours you wait again. You will come back home and you will go to the flower. You will again have that thrill. This time it will not be there, because no repetition can be thrilling. It was a thrill because yesterday, suddenly you came there. It was an encounter – the rose and you. Neither were you waiting for the rose nor was the rose waiting for you. A sudden encounter – you looked at each other and something flashed.

Now you have come with a cunning mind, calculating that now you will go and you will look again at the flower and you will be happy. This time it is not going to happen – and the flower is not guilty. The flower was ready there because he was not waiting for you again. It could have happened – there is nothing missing from the side of the flower – but you have done something wrong.

So whenever god happens in any way – a beautiful moment, a loving moment – enjoy it, feel grateful, and erase the memory. Never carry any psychological memories. That's why children are so happy. And the older one grows, the less happiness. Because children are not expecting; their unexpecting attitude gives them thrills. They are always new.

So keep that in mind... and nothing else to be worried about.

[A sannyasin asks: If there's only one god, one totality, why are there so many different religions?]

Because one god can be looked at in so many ways. For example there is one rosebush in the garden.... A painter comes by – he will see the rosebush in a very different way... he is a painter. He will see through colours. He will be thrilled by the colours, and he will start thinking of how to paint it.

A poet comes – he will not think of colours. For him, the same rosebush will give birth to an inner music. He will start singing – sound will be his medium. He would like to sing a song... he would like to dedicate a song to this rosebush.

A dancer comes. Seeing this flower moving in the morning wind, playing with the sun, he would like to dance and express his experience about the flower.

A scientist comes, a botanist comes – he will think in totally different terms. He knows much more about the rosebush than any of these people – its species, from where it comes, to which country it belongs, what kind of rose this is.

If they will write their experiences and you come across all the impressions, you will never be able to think that they have come across the same rose; their descriptions will be so many. That's why there are so many religions.

God is one... the experience of god is one – but when a buddha comes to that experience, of course, he expresses it in his own way. When Jesus comes to the same experience, he expresses it in his own way. Their expressions are different; their experience is not.

They are different personalities – they gather different types of disciples. And a different type of church arises around Jesus and around Buddha – and the different philosophies and the arguments. There are three hundred religions in the world, but my feeling is that even if there are three million, nothing will be wrong.

If I am allowed, I would like each individual to have his own religion. That will be the true world. Why have a second-hand religion? Jesus has his – why shouldn't you have yours? Buddha has his – you should have your own.

In a better world, when consciousness has developed more, each individual will have his own religious attitude. There will be as many religions as there will be men. That will be the right world... and then there will be no conflict whatsoever.

Conflict arises because people gather together into organisations – christians and hindus and mohammedans – and then there is conflict. If each person has his own concept. of god, there is no problem.... With whom to fight? And what is the point of fighting?

As humanity is progressing, there will be more and more religions, more and more religions. And one day it is going to happen – there will be as many religions as there are individuals. That will be the real religious state of the world....

CHAPTER 24

Only Through Being like Small Children Does one Come to the Divine

29 December 1976 pm in Chuang Tzu Auditorium

Neeraj agyana. This means 'a cloud of unknowing'. Have you ever heard of a christian mystic treatise, 'the cloud of unknowing'? It is one of the most beautiful books ever written. The author is unknown – some medieval christian mystic – but it is one of the most penetrating books ever. Mm? The name of the book is 'the cloud of unknowing' – and that is the meaning of your name. Neeraj means cloud, agyana means unknowing

God is known through a sort of unknowing.

God is not known through learning, but through unlearning.

God is not known through the mind, but by dropping of the mind.

God is known in tremendous ignorance, because ignorance is innocence; knowledge is cunning.

Knowledge tries to control. Knowledge makes you powerful. Ignorance makes you humble. So remember not to become knowledgeable. Never allow knowledge to collect around you. Every day knowledge is accumulated through experience; every day, throw it away. It is dust that gathers on the mirror of consciousness.

Scholars, pundits, are the farthest away people from god. So more and more relax in a sort of unknowing. Know that you don't know – and only that knowledge is valuable which knows that it

doesn't know. Not knowing is the way. Only through being like small children – innocent, uncorrupted by knowledge, full of wonder – does one come to the divine.

Anand means bliss and pathik means one who is on pilgrimage, a pilgrim – a pilgrim of the path of bliss. And we are pilgrims on the path of bliss; everybody is seeking bliss. Somebody maybe seeking wrongly, somebody rightly, but the search is one. Even when people are seeking money, power, prestige, they are seeking the same thing. They will not find it there because they are seeking in a wrong direction. But the search is true – the direction may be untrue.

And remember this – that it is not enough that you are just seeking the right thing. If you are not seeking in the right direction, you will go on missing. Sometimes it happens that you may not be seeking the right thing, but the direction is right, and you arrive – because the direction is more basic.

You may he going to the railway station, hut you never reach because the direction was not right. You may be going to the river, but you have reached the railway station. So where you are going is more important. For what you are going is not so important.

Unless your seeking and your direction meet together, you go on missing.

And bliss is not very far away. It is there by the side. One has to just attune oneself to it. And meditation is nothing but getting in tune with bliss. Just as you fix the needle of a radio – a little wavering and the sound is not clear, or it is getting two, three stations together. Just a little tuning, and when the needle comes exactly right at the station, everything is clear.

The mind is just like a needle. You can tune it to the world – you become worldly. You can tune it to money – you become greedy. You can tune it to god and suddenly there is bliss. It is the same mind, the same needle – just the stations change.

Anand means bliss, prabhata means dawn, morning – dawn of bliss. And remember when the night is very dark, the morning is very close by, very near. The darkness gets darkest just before the sun is going to rise. So don't be afraid of the darkness, of anxiety, of confusion, of suffering,- of pain. They all come to a climax, and only from the climax is transformation – never before it.

One has to bring all that is dark in oneself to a peak. Because we have been taught to repress all that is dark, it never comes to a peak. Hence I teach catharsis – to bring it to a peak. Anger, hatred, violence, aggression, jealousy – bring it to a peak. Only from the peak is the jump. And once you have known anger in its totality, suddenly you will see – it has disappeared; it no more has a hold on you.

Hence only very courageous people can go into the light, because first they will have to go into the dark – that is the problem. Everybody wants the morning, but nobody is ready to go through the night, through the dark night of the soul.

The morning is very close by. Just gather courage to encounter the darkness that is hidden in your being. And once you start encountering it, you will even enjoy it. Nothing is wrong in it... it is part of the game, part of the play.

Prem means love, nirmal means innocent, pure – pure, innocent love. Love is innocent when you don't demand anything out of it.

Love is innocent when there is no motive in it.

Love is innocent when it is nothing but a sharing of your energy.

You have too much, so you share... you want to share.

And whosoever shares with you, you feel grateful to him or her, because you were like a cloud – too full of rainwater – and somebody helped you to unburden. Or you were like a flower, full of fragrance, and the wind came and unloaded you. Or you had a song to sing, and somebody listened attentively... so attentively that he allowed you space to sing it. So to whomsoever helps you to overflow in love, feel grateful.

When love is not motivated, it is prayer. So remember this... and your name will remind you again and again.

Prem prasadam: life is a gift – we have not earned it....

Hence one has to be grateful for everything – small things – and that gratefulness is all that religion is. Once you understand that your life is a gift, a grace, you start feeling grateful.

Ordinarily people feel very complaining. A mind that complains is a non-religious mind. A mind that feels grateful is a religious mind. So this name will remind you to feel grateful... as grateful as possible.

And once you start looking around you find that god has given so much... and we are so blind, so :deaf, that we don't see at all. Such an incredible world, such a wonderful existence, such a tremendous mystery. Each moment of it is an eternity, a diamond – but we go on losing it and we are not even grateful for it.

Feel grateful, and through gratefulness you will grow. Never complain. If you can drop all complaining, that will be your prayer, your meditation.

So whenever the mind starts creating some complaint, immediately become aware and drop it. And suddenly you will see that once the complaining mind has disappeared and gratefulness has come in, you will start looking at life with different eyes... totally different eyes. You will not see this ordinary world – you will see an extraordinary existence... luminous! It is delight... all over! It is a benediction, but we are blind and complaints are like screens – they don't allow us to see.

And once you know that life is a gift, love is a gift, you start feeling more feminine, more receptive. Then you become less aggressive. When god has given life and has given love, he will give heaven too... he will give truth too. When this miracle of life has become possible, why not the other miracle? Then one starts waiting. Even seeking stops. One is simply tremendously trustful that everything has happened, everything will happen, and everything as it is, is good.

To remind you of that I am giving you this name, prasadam. It means everything is graceful, everything is good, everything is a gift, and wrong simply does not happen. All that happens is good. Wrong has never happened. If you feel something is wrong, it is your interpretation; it is your complaining mind. Once you drop the mind, you will suddenly see that everything is as it should be. And in that understanding is relaxation.

It is going to come, and I am going to continue work on you. Mm? now I will be working more.

CHAPTER 25

December Remain Ignorant, Innocent and you will Again Enter the Garden of Eden

30 December 1976 pm in Chuang Tzu Auditorium

Prem means love and gandha means fragrance – fragrance of love. And that is the highest possibility of consciousness. It is just like a tree. First it is a seed, then it is a tree, then it flowers, and then the fragrance is spread to the winds... offered to god.

Many people exist at the stage of seed – then their life remains just sexual. They know only one rut. Their whole life remains obsessed with sex. Even those who are against sex, they remain obsessed with sex – more so than those who indulge. The indulgent and the renunciate, both remain obsessed with sex; their life is like a seed.

The seed is beautiful, but its beauty is in its sprouting into a tree. If a seed insists on remaining a seed, then it is suicidal, because the whole function of the seed is to become a plant. The whole meaning of the seed is in its disappearance. It is not a state where one should get stuck; it is a bridge to be passed. Good – but one cannot make a house on the bridge; one has to pass beyond it.

Sex is the seed, and very few people go above sex and start feeling love. Love is the tree – human love... love of the woman for the man, of the man for the woman, friendship, love of the mother for the child.... Human love – not yet pure enough to become a flower. Many impure things – jealousy, and possessiveness, anger, hatred – all sorts of poisons are still loaded on it.

Because of the fear of those poisons, a few people escape from love. But that is foolish; that is throwing the child out with the bath water. Love has to be sorted out from all of the poisons that it is found with. Those poisons have to be dropped.

When hatred, possessiveness, jealousy, anger, are dropped, love becomes prayer... love has flowered. Flower is the prayer. And when the flower releases its fragrance, that is the ultimate ecstasy of the energy.

William Blake has said, 'Energy is delight.' So wherever energy is released, there is delight. Hence in sexuality also there is a little bit of delight. A tiny energy is released in a very limited way. In love there is more delight – you go deeper. In prayer there is even more delight. You don't connect now with human, person-to-person; you start connecting with the whole existence.

When it has become fragrance, there is tremendous delight – satchidananda. Then it is truth, it is consciousness, it is bliss. That is the eastern definition of god.

And I give you this name so that you can remember. Never be satisfied unless you have become a fragrance – never settle anywhere before that. Stay for the overnight rest, but remember, one has to go far away.

Then the whole life becomes a pilgrimage. Not a pilgrimage to Jerusalem or to Mecca or to Kashi, but a real pilgrimage towards god. And god is known only to those who have come to know the innermost quality of love.

Prem means love, and puratan means ancient – ancient love. And as I see you, you are not a new seeker – a very ancient one... have been seeking for many lives. Not in continuity – on and off – but god has been your very ancient search, your ancient love.

You don't come to me as a new pilgrim. You have been coming and coming for many lives. And as you move deeper into meditation, you will become aware of that. That's why I give you that name....

Deva means divine, and riktam means emptiness, nothingness, zeroness. So simply empty yourself nothing else is needed.

That is the meaning of the crucifixion in Jesus' life. That is emptying – he emptied himself completely on the cross He had wavered a little... just in the last moments it was human to waver. But up to that moment he was simply Jesus; just a second later he was Christ.

He had complained. For a complaint to arise you need an ego; so a very subtle ego was there. He was thinking that god would save him, would do something for him. And it was not too much to ask. He was sacrificing all that he had; he had simply surrendered himself... and it was natural. If that part was not there in the story, the whole thing would have been fictitious. In fact that part says that the story is not fictitious – it did happen, otherwise disciples would not have put it in. If it had not happened, there is no question. They may even have thought to drop it, because it shows wavering.

Suddenly on the cross jesus shouts in agony, in great pain, in great complaint, 'Why have you forsaken me? I lived for you, I worked for you. I was just a messenger – and this is unjust! What is happening to me? And why are you allowing it to happen?'

Jesus was saying, 'You have failed me,' but then immediately he understood that this was the last test of the surrender. A little bit was there hanging inside, in the darkmost corners of the soul. Still, he was.

This was the moment – just a single moment – and eternity happened in that moment. Just a moment before, Jesus is a son of man – Joseph's son, Mary's son – but the crisis came to a point where he found that a little bit was still there which had to be emptied. He emptied that too and he said, 'Okay.' And this 'okay' is not out of desperation; it is out of great understanding.

He says, 'Thy kingdom come. Thy will be done'.... He is ready, so whatsoever is, is good. Who is he to complain? God knows better. Who is he to advise ? Forgive him. Immediately, Jesus emptied himself – and when Jesus was not, Christ was.

In fact to call him Jesus Christ is not right, mm? because both things never existed together. There was a time when Jesus existed, and then there was a time when Christ existed, but both never existed together. So to call him Jesus Christ is not really right. He was Jesus once, and then he became Christ.

Now from the outside it looks the same person; from the inside. it is a totally new phenomenon, a mutation – he is transfigured.

And that is the meaning of resurrection. When he died on the cross, he emptied himself totally. He would not even cling to life – and that is the last clinging. He says, 'Okay. That too is okay. If death is your will, then that is my will too. I welcome it. I will be a host to death.' He passed the last barrier, hence, resurrection; he is reborn.

Christianity would have been a better religion. if, rather than emphasising the cross, they emphasised more the resurrected christ – because this is just half of the process; the completion is in resurrection. And making too much fuss about the cross, they missed the whole thing, and the cross became the symbol of christianity. I call it 'crossianity!'

And to be concerned too much with the cross is a sort of death-worship. To be concerned too much with the cross means a certain morbidity of the mind, a perversion. Death has to be accepted, welcomed even, but death is just a background to life – never the end... is a means, certainly – but never the end.

And because they worshipped the cross, churches became very very serious and sad places. Had they worshipped the resurrected christ, they would have danced. Then churches would have become gay, joyful. People would have danced, and sung and loved and hugged each other, because their lord was the resurrected.

But churches became morose, sad, depressed. Their whole architecture became very sad, and the moment you move in a church, you start feeling that you are getting into a certain space where life is denied – a life-negative space. Suddenly you are surrounded by a chill when you move in a church. And one starts feeling as if one is in a gaol, or at the most in an old type of school.

Christianity lost the joy, and the reason is only because they could never really understand what happened on the cross. Resurrection is the real story. The cross is part of it, but Jesus' life does not end on the cross; it culminates in resurrection – and that is the meaning of the word 'riktam': emptying oneself totally.

So carry your cross on your shoulders. Don't wait for some pontius pilate Everybody has to carry his own cross – everybody is. Carry it deliberately, knowingly, and accept it – its misery, its suffering, its pain, its anguish. They will purify you, and go on emptying you.

The day you find that the ego is no more there, and your inner house is totally silent – nobody there – then suddenly you will find that something is descending from the above. That descending energy is god.

We never ascend to god – god descends to us. We just have to make the space.

I used to stay in a house where there was a small kid. He was very naughty, and the mother was much worried. The whole day she was after him, and he was after her.

So I talked to the child and I said, 'This is too much. You have to help her. She works hard for you. She loves you, mm? Don't be too much of a nuisance.'

Next time when I stayed with them, I asked the child, 'How have you been doing?'

He said, 'I've been of tremendous help.'

I said, 'Tell me exactly what you have been doing? What type of help have you been?'

He said, 'Really only one thing: now I never come in her way.'

But I understood – that's right... that is enough help from a child.